

Arthur Miall

B. Bowers & Co.

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXIV.—NEW SERIES, No. 990.]

LONDON: WEDNESDAY, OCT. 19, 1864.

PRICE { UNSTAMPED .. 5d.
STAMPED..... 6d.

THE TAMWORTH CHURCH - RATE CASE.

HILL AND BAILEY VERSUS HASKEW.

The following subscriptions have been received in aid of the "Haskew Indemnity Fund":—

	£	s.	d.
Subscriptions previously acknowledged	127	0	0
S. Morley, Esq., London	25	0	0
J. R. Mills, Esq., M.P., London	20	0	0
W. Edwards, Esq., London	10	0	0
T. R. Hill, Esq., Worcester	3	3	0
Per Mr. E. Stocker, Tavistock	2	0	0
J. W. McCordie, Esq., Birmingham	1	1	0
J. B. Browett, Esq., Birmingham	1	1	0
Isaac Grubb, Esq., Oxford	1	0	0
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Rev. A. C. Wright, Melbourne, Cambs	1	0	0
Per Rev. J. Baker, Rugeley	1	0	0
"A Noncon.", Newport, Salop	0	10	0
Mr. P. Bunnell, London	0	10	0
Mr. M. Mead, London	0	10	0
Smaller sums	0	16	0

The remainder of the sum required (£331 4s. 4d.) is urgently needed, and subscriptions will be thankfully received.

Rev. THOMAS BURGESS, Chairman.
Mr. ISAAC BRADBURY, Treasurer.

Tamworth, Oct. 17, 1864.

REOPENING OF TOTTENHAM-COURT-ROAD CHAPEL.

SPECIAL SERVICES will be held during the month, when the following Ministers will Preach:—

On THURSDAY EVENING, 20th October,
The Rev. THOMAS JONES, of Bedford Chapel.

On THURSDAY EVENING, 27th October,
The Rev. JAMES W. BOULDING, Minister of the Chapel.
Services to commence at Seven o'clock.

On SUNDAY, 30th October,
The Rev. JAMES PARSONS, of York, will Preach
Morning and Evening.
Morning Service to commence at Eleven o'clock;
Evening at Half-past Six.

A Collection after each Service.

TOTTENHAM-COURT-ROAD CHAPEL.

This noble sanctuary—erected by the immortal Whitefield; the sacred birthplace and blessed home of a multitude of souls; the resting place of many who "sleep in Jesus"; rescued from threatened desecration; enfranchised from legal bondage; renovated, adorned, and fitted with every appliance for Christian work; invested with power for the free action of a self-governing church—has now been afresh dedicated to the worship of God, and is, with its new minister in Whitefield's pulpit, thronged by eager and attentive congregations.

The responsibilities of this enterprise have been accepted by the Committee of the London Congregational Chapel Building Society. The purchase of the building has cost about 4,700l., the erection of schoolrooms 1,275l., and internal and external improvements, including lighting and warming, 3,295l.; making a total of about 9,270l. To meet this outlay 5,000l. is raised on mortgage (the charge upon which is, with the exception of 70l., provided for by sundry rentals), and 1,270l. has been received as special contributions; leaving a balance of 3,000l.

An appeal is now made—solemnly and hopefully made—for the entire liquidation of this floating debt, and that this may be accomplished during the series of opening services ending on the last Sunday of October, with sermons to be preached by the Rev. JAMES PARSONS, for many years one of the stated preachers of this venerable house of prayer. Who is there that will not find it a joy to have a share in a work so hallowed as a memorial of the past, and so momentous in its promise for the future?

The following contributions are promised:—

	£	s.	d.
London Congregational Chapel Building Society, Grant	500	0	0
Do. Do. Loan (without interest)	500	0	0
S. Morley, Esq.	200	0	0
John Finch, Esq.	100	0	0
J. Haycroft, Esq.	50	0	0
H. Spicer, Esq.	50	0	0
W. R. Spicer, Esq.	50	0	0
H. Rutt, Esq.	25	0	0
E. Smith, Esq.	20	0	0
G. F. White, Esq.	20	0	0
A. M. Ball, Esq.	10	10	0
Rev. J. Campbell, D.D.	10	10	0
J. Carter, Esq.	10	10	0
J. Harvey, Esq.	10	10	0
"In Memoriam"	10	0	0
T. Morgan, Esq.	10	0	0
J. Sidebottom, Esq.	10	0	0
Joshua Wilson, Esq.	10	0	0
H. Wright, Esq.	10	0	0
J. G. Sparke, Esq., M.D.	5	5	0
A. Alexander, Esq.	5	0	0
A Friend (by R. Smith, Esq.)	5	0	0
H. Bidgood, Esq.	5	0	0
E. Burditt, Esq.	5	0	0
J. Clapham, Esq.	5	0	0
J. Hall, Esq. (Keelby)	5	0	0
Rev. J. S. Pearsall	5	0	0
C. Shephard, Esq.	5	0	0
Mrs. John Jones	2	2	0
Rev. E. Prout	2	0	0
Mr. T. Savage (Bristol)	2	0	0

Contributions will be thankfully received by Eusebius Smith, Esq., Treasurer, London Congregational Chapel Building Society, 7, Blomfield-street, Finsbury, London, E.C., 14th October, 1864.

C HESHUNT COLLEGE.

The ANNUAL MEETING of the SUBSCRIBERS will be held at the COLLEGE, on THURSDAY, the 27th of October, at Eleven o'clock, after which an Address will be delivered to the Students by the Rev. T. JONES, of Bedford Chapel.

ALBERTLAND, AUCKLAND, NEW ZEALAND.

The TWELFTH VESSEL, under the auspices of the CHRISTIAN COLONISATION ASSOCIATION, will sail on the 1st NOVEMBER, 1864. The favourite Clipper GANGES, 2,000 tons, has been specially engaged for the conveyance of this party. 40 ACRES AND UPWARDS OF LAND FREE.

For particulars apply early (pre-paid) to Samuel Brame, 3, St. Mary Axe, Leadenhall-street, London, E.C.; or to 73, Edmund-street, Birmingham.

THE ASYLUM for IDIOTS, EARLSWOOD, REDHILL, SURREY.

For the Care and Education of the Idiot and Imbecile, especially in the earlier periods of life.

Incorporated by Royal Charter.

The AUTUMNAL ELECTION of this Charity will occur on THURSDAY, 27th inst., at the LONDON TAVERN, BISHOPS-GATE-STREET.

The Board, in fulfilment of their promise, have the pleasure to announce that at this election FORTY CASES shall be admitted, viz., FIVE for LIFE, and THIRTY-FIVE for FIVE YEARS, being Ten more than have ever before been elected.

This additional number is in celebration of the very liberal response which has been made to the appeal for liquidating the debt, and it affords the Board the highest gratification to state that, with a little more assistance, their sanguine expectations will be realised, and the entire debt will be removed before the end of the year.

There are 380 children in the Asylum. A large number are applying for admission. Contributions are earnestly solicited. Pamphlets illustrating the workings of the charity, and cards to view the Asylum, may be had gratuitously on application at the office.

An annual subscriber has one vote for half-a-guinea, and an additional vote for every additional half-guinea. A life subscriber has one vote for five guineas, and an additional vote for life for every additional five guineas.

JOHN CONOLLY, M.D., D.C.L., Honorary Secretary.

WILLIAM NICHOLAS, Secretary.

Cheques and Post-Office Orders should be made payable to Mr. William Nicholas.—Office, 29, Poultry, E.C.

HOSPITAL for SICK CHILDREN, 49, GREAT ORMOND-STREET, W.C.

Patron—Her Majesty the QUEEN.

This Hospital is not Endowed, but is wholly dependent on Voluntary Contributions for support.

FUNDS are urgently needed.

F. H. DICKINSON, Chairman.

BANKERS:

Williams, Deacon, Co.; Messrs. Hoare; Messrs. Herries.

HOSPITAL for DISEASES of the SKIN, NEW BRIDGE-STREET, BLACKFRIARS.

The Committee earnestly seek the Sympathy of the Christian Public, for the many Sufferers attending this Hospital. Nearly 1,000 attend weekly; 127,123 have received the benefits of the Charity since its establishment in 1841. The expenses are necessarily very heavy.

DONATIONS or SUBSCRIPTIONS will be most thankfully received. Bankers—Messrs. Barclay, Bevan, and Co., Lombard-street.

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ALFRED S. RICHARDS, Secretary.

FORSYTH'S TEMPERANCE HOTELS.—FORSYTH'S "COBDEN" HOTEL, 87, ARGYLE-STREET, GLASGOW, Central, Elegantly Furnished, Commodious, and Perfectly Ventilated. Also FORSYTH'S HOTEL, ABERDEEN.

WANTED, in a Dissenting Family in the Country, a NURSERY GOVERNESS, to take charge of THREE CHILDREN (two girls and one boy), the eldest a girl nearly five. She must be of decided piety and fond of children. An efficient Nursemaid is kept, but the Lady will be required to take charge of their wardrobes, &c.

Address, stating age, salary expected, references, and to which denomination she belongs, to Y. Z., Post Office, 107, Fleet-street.

LAW.—A SOLICITOR, holding appointments, and practising in a good seaside town in one of the Eastern Counties, has a VACANCY for an ARTICLED CLERK.

Apply to C. L., Post-office, Lowestoft.

WANTED, a CERTIFICATED MASTER for a BRITISH SCHOOL near Newcastle-on-Tyne.
Apply to R. Wilson, Fenstanton, St. Ives, Hunts.

MECHANICAL ENGINEERING.—Important to PARENTS and GUARDIANS.—YOUNG MEN are TRAINED in MECHANICAL and THEORETICAL ENGINEERING.

For particulars, apply to E. Hayes, Engineer, Watling Works, Stony Stratford, Bucks.

STATIONERY, PRINTING, ACCOUNT BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

ROYAL POLYTECHNIC.

Patron H.R.H. the Prince of Wales.

Redecorated and Reopened.—Daily at One and Quarter to Eight (except on Wednesday Night), Professor Pepper's New Lecture on "Sound and Acoustic Illusions," which will include an imitation of the Talking Head of Albertus Magnus—Professor Wheatstone's Telephonic Concert—Mechanism of the Piping Bullfinch—Genuine Speaking Machines—Pichler's new and beautiful experiment, showing Harmony and Discord—The Ghost Illusions as usual (J. H. Pepper and Henry Dircks, joint inventors) by Mr. J. L. King—New Musical Entertainment by Mr. R. Coote, illustrating the Story of "Sindbad the Sailor"—Paganini's Ghost will perform daily, at 4.30 and 8.45 all those difficult variations on one string and with one hand for which the late Paganini was so celebrated.—Open Twelve to Five, and Seven to Ten.

PREPARATORY EDUCATION FOR YOUNG GENTLEMEN.

GROVE HOUSE, THE GLEBE, CHAMBERWELL, CAMBERWELL, S.

Principal, MISS LANGTON, daughter of Mr. J. Langton, M.A. Lond., Head Master, Boys' Model School, Borough-road, London.

The arrangements for Boarders are superintended by Mrs. LANGTON.

Reference is kindly permitted to the Rev. Hugh Allen, D.D., Rector of St. George's, Southwark, S.E.; the Rev. Edward Steane, D.D., New House Park, Rickmansworth, Hertfordshire; the Rev. Charles Stanford, 11, Grove-hill-terrace, Chamberwell, S.; Matthew Henry Hodder, Esq., 69, The Grove, Chamberwell, S.; Hugh Owen, Esq., Gwydyr House, Whitehall, S.W.; Thomas Young, Esq., 1, The Crescent, Chamberwell-grove, S.

A Prospectus sent on application.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, is conducted with special regard to the requirements of the Sons of respectable Tradesmen and Farmers.

Mr. VERNY is assisted by experienced resident Teachers—English and Foreign. The Pupils are carefully trained in good habits, and fitted for active Business Pursuits. The premises are extensive, and contain every convenience; the situation is high and healthy; the food is of the best description and unlimited; and the terms are moderate.

A Prospectus forwarded upon application; and Pupils admitted at any time.

HOME, with EDUCATION, for LITTLE GIRLS.

Miss VINCENT (Sister of Mr. Henry Vincent), has had long experience in Teaching, and can confidently undertake the Training of Young Children. Her House is in a very healthy situation, and the strictest attention is paid to the comfort of those entrusted to her care.

Apply for prospectus and references to 15, Alfred-place, Talbot-road, Camden-road Villas, N.

PRIORY HOUSE ESTABLISHMENT for YOUNG LADIES, BARNBURY STREET, ISLINGTON.

Conducted by Mrs. and Miss COOPER.

The Pupils receive a thorough English and French Education, with all necessary Accomplishments. Special attention paid to their Moral and Religious Training. School Discipline combined with Home Comforts. A few Vacancies. References on application.

BOARDING SCHOOL for TRADESMEN'S SONS, ROCHFORD, ESSEX.

Principal—Mr. GEORGE FOSTER.

Terms, 20l. per annum. Circulars at Messrs. Mead and Powell's, 73, Chancery-lane.
N.B. Preparatory Department at Forest-hill

LONDON.—To MINISTERS, CHRISTIAN FRIENDS, and others.—Mrs. BERNARD respectfully solicits the kind patronage and recommendation of the above to her Private Hotel and Family Boarding House: thoroughly clean and well-aired beds insured; about five minutes' walk from King's-cross, twelve to City Terminus, where there are 2d. omnibuses to all parts. 1, Granville-square, Wharton-street, King's-cross-road. Bed, breakfast and attendance, 3s.

SEWING MACHINES of the very First Class of Excellence and Workmanship, in each of the various descriptions of stitch, for cloth, linen, leather embroidery, and glove-sewing, including Prize Medal Machines. The quality of these Machines can always be depended on. For sale under direct supply, retail, wholesale, and for exportation.

The American and English Sewing Machine Company, 457, New Oxford-street, London, W.C.

THE GENERAL FINANCE, MORTGAGE, and DISCOUNT COMPANY (LIMITED).

OFFICES: 3, PENTONVILLE-ROAD, LONDON.

PETER GRAHAM, Esq., Oxford-street, Chairman.
Messrs. BOULTON and SONS, Northampton-square.

This Company is prepared promptly to negotiate all kinds of Financial Business, including Loans on good Personal Security, Advances for terms of years on Mortgage of Freehold and Leasehold Property, repayable by instalments; the Discount of good Bills; Advances on Shares, Deposit of Deeds for the erection or maintenance of Chapels, Schools, &c. The Directors are also prepared to receive Deposits at call on short notice, for which 6 per cent. will be allowed until further announcement.

E. BALCH, Secretary.



NEWSPAPER

ATLANTIC and GREAT WESTERN RAILWAY COMPANY.

Offices—2, Old Broad-street, London, E.C.

ISSUE OF SECOND MORTGAGE BONDS

(Ohio Division)

PAYABLE IN LONDON.

4,000,000 dollars. Due in 1883.

Coupons due 1st January and 1st July.

Secured by a Registered Mortgage on the Income and all Corporate Rights, Privileges, Lands, Franchises, Plant and Property of the Ohio Division of the Railway.

The Bonds are redeemable at par in New York, or in London at 4s. 6d. per dollar, and are transferable without stamp or endorsement: Interest Coupons are attached to the Bonds, payable semi-annually at the Consolidated Bank in London, at the fixed rate of 4s. to the dollar. The Bonds will be issued at 66, at which rate Bonds of 1,000 dollars will cost £148 10s., carrying Coupons due January 1st, 1865.

The Coupons represent £14 per annum on each Bond of 1,000 dollars, or 9½ per cent. interest on price of issue.

The immense development of the Western States of America, without any increase in the means of transit to the Eastern Ports, has given the ATLANTIC AND GREAT WESTERN RAILWAY, as rapidly as the different sections have been opened, an unexampled success. The whole line is now fully ready for business and thoroughly ballasted, but the demand for Rolling Stock has been so far in excess of anticipation, that adequate provision for it has not been made, and 200 miles of the Main Line has been shut up until now. Great efforts have been made to supply locomotives, carriages, and trucks. The Company has built extensive Works for their construction, and are now turning out one locomotive complete every four days, and ten freight cars every day. In this way the demand will, in reasonable time, be supplied.

As the entire through traffic to and from New York will pass over the Erie Railway, it is but reasonable that the Company, which will so largely benefit, should furnish a portion of the Rolling Stock, and to meet this a treaty has been made with the Erie Directors for the expenditure of five million dollars in the construction of engines and cars. The entire amount is now under contract for rapid delivery, and as received, will be used exclusively for the through traffic over the ATLANTIC AND GREAT WESTERN RAILROAD, the latter Company, on its part, agreeing to supply a similar quantity for the same purpose.

Following the financial policy, adopted at the outset, of issuing securities to the public only after so much of the line was finished as would secure the necessary income for providing the interest, the Company feel justified, now that the building of this great Railway is completed, in making this additional issue of Bonds.

During the last ten years no railroad of any magnitude has been built on the American Continent, except the ATLANTIC AND GREAT WESTERN, in which period the population and all produce, agricultural and mineral, have largely increased; hence results the prosperous state of most of the railroads, whose net receipts have enabled large Dividends to be paid to the Stockholders, after providing interest on indebtedness. Thus:—

The Cleveland, Columbus, and Cincinnati	
Railway divided last year	15 per cent.
Cincinnati, Hamilton, and Dayton	10 "
Little Miami	30 "
Michigan Central	18 "
Lake Shore, Cleveland, Painesville, and Ashtabula	23 "

and it cannot be doubted that the ATLANTIC AND GREAT WESTERN, possessing almost a monopoly of the petroleum traffic, and passing over the extensive coal fields of Ohio, which are of greater extent than even the large fields of Pennsylvania, will show results at least equal, and most probably exceeding, some of those above named.

The whole system of this Railway, when in operation, will consist of—

The Main Line—Salamanca to Dayton	385 miles.
Branch to Cleveland	67 "
Franklin Branch and Buffalo Extension	80 "

Total 532 "

Of this, 322 miles have been successfully worked during the summer; for the last three months the earnings having exceeded \$1,000,000. Estimating the receipts on the entire line to be only as great in proportion (and unquestionably they will be considerably larger), there would accrue—

A gross receipt of	\$5,747,416
Deducting 50 per cent. Working Expenses	\$3,373,703

Leaving Nett Gain \$2,373,703

Interest on total Bonded Debt, including present issue \$966,560

Rent of Leased Lines \$300,000

————— \$1,266,560

Leaving surplus \$2,107,143

This, under ordinary circumstances, would be applicable to Dividend on Stock, but for the amount required to pay interest on Bonds (\$717,860 being payable in London, at the fixed rate of 4s. per dollar, and the rate of exchange at present ruling exceptionally high), a portion of the above surplus would be absorbed in the premium for gold.

It is thus evident that the resources of the road will be far more than equal to meet the charge for interest, even should the rate of exchange rule much higher than at present.

The several divisions of the ATLANTIC AND GREAT WESTERN RAILWAY have been consolidated under the Government of JAMES ROBB, Esq., whose reputation as a banker and railway administrator is established in Europe as well as in America. Mr. Robb, as President of the ATLANTIC AND GREAT WESTERN RAILWAY, joins the direction of the Erie and other lines forming the through route between New York and St. Louis, so as to secure unity of action.

The price of issue has been fixed at 66.

The terms of issue are as follows:—

5 per cent. on application, being £11 5 0 per Bond of \$1,000	
10 " on allotment, " 22 10 0 " "	
15 " 19th November, " 33 15 0 " "	
15 " 19th December, " 33 15 0 " "	
22 " 19th January, " 47 5 0 less £7 Coupon due 1st January.	

£148 10 0

Subscribers have the option of paying the instalments in advance, and will be allowed a discount of 9 per cent. per annum on such prepayments.

After allotment, scrip certificates will be issued to "bearer." These certificates will be exchanged for bonds to "bearer" on payment of the final instalment.

Forms of application may be obtained at the Consolidated Bank: or at the offices of the Company, No. 2, Old Broad-street, London, E.C.; or of

E. F. SATTERTHWAITE, Broker, 88, Throgmorton-street, London, E.C.

London, October 12th, 1864.

ATLANTIC AND GREAT WESTERN RAILWAY. FORM OF APPLICATION.

To be forwarded to the Offices of the Company, No. 2, Old Broad-street, London, E.C., after payment of the preliminary Deposit to the Bankers.

TO THE ATLANTIC AND GREAT WESTERN RAILWAY COMPANY.

Having paid to the Consolidated Bank (Limited) the sum of £ , I hereby request that you will allot me \$ Second Mortgage Bonds of the ATLANTIC AND GREAT WESTERN RAILWAY (Ohio Division), and I hereby agree to accept such Bonds, or any less number that may be allotted to me.

I am, your obedient servant,

Signature _____

Address in full _____

Date _____

No. _____

COLMAN'S GENUINE MUSTARD.

TRADE MARK.

On each



THE BULL'S HEAD,

Package.

At the Great Exhibition, 1862,

OBTAINED THE

ONLY PRIZE MEDAL

For "Purity and Excellence of Quality."

Sold by all Grocers, Druggists, &c., throughout the United Kingdom.

J. and J. COLMAN, 26, Cannon-street, London, E.C.

Third Issue of 10,000 Shares, at Ten Shillings per Share Premium.

THE ESTATES BANK, LIMITED. (Late the Alliance National Land, Building, and Investment Company, Limited.)

Incorporated under the Companies' Act, 1862, by which the liability of Shareholders is limited to the amount of their Shares.

Capital, £500,000, in 50,000 Shares of £10 per Share. Deposit, 10s. per Share on Application, and 10s. per Share on Allotment. Premium, 10s. per Share, to be paid on Application. No Calls to exceed 10s. per Share, nor to be at less intervals than Three Months, and not less than Two Calendar Months' notice of each Call to be given. It is not intended to call up more than £5 per Share at any time.

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William Morgan, Esq., Diamond-hill, Blackrock, County Cork.

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Secretary—J. H. Bible, Esq., Londonderry.

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Joseph A. Horner, Esq.

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Eccliaistical Affairs.

PARLIAMENTARY INQUIRY INTO THE RELATIONS OF CHURCH AND STATE.

A VERY important step in advance was taken at the Autumnal Meeting of the Baptist Union held in Birmingham last week. The Rev. W. Robinson, of Cambridge, moved the adoption of a petition to the House of Commons, praying the House to inquire into the effects of the present relation of the Church to the State—in other words, to ascertain, by the collection and collation of reliable evidence, how far a Church Establishment in this country has answered its professed purpose, and in what respects, and to what extent, it has failed. The motion was agreed to, as were also two others—one for entrusting the presentation of the petition to Mr. John Bright, member for Birmingham, and another for bringing the movement under the notice of the Congregational Union whose Autumnal Meeting is being held this week at Hull, and desiring their co-operation.

Assuming that our friends who have initiated this movement have calmly surveyed its entire practical bearing, have measured the responsibilities it will necessarily entail, and can see their way to a fair discharge of them, nothing could be more unobjectionable, customary, or effective than the form in which they have resolved to moot the grand question of the age—the ultimate question in which all minor ecclesiastical grievances merge themselves, and which, whenever it shall come to be entertained by the Legislature, will constitute the battle-field of political parties. Parliamentary inquiry into the practical operation of any of our national institutions is, at any rate, legitimate, rational, and feasible. It must necessarily precede action. It removes angry controversies for awhile into the judicial sphere, and substitutes for the conflict of prejudices and passions, a search for, and comparison of indisputable facts. It supposes, and proceeds on the supposition, that judgment is held in suspense until the requisite materials for a sound and just judgment have been obtained. It cannot be called extravagant. It makes no demand which people in general will condemn as unreasonable. It places those who object to inquiry in an obviously false position. It has a modest air, but it is bold. It seems to claim but little, but, in the little that it claims, it is practically dealing with the essence of the question. There is in it a simplicity, a sincerity, and a directness which greatly commend it. But whether it shall be a *Balaclava* charge of which one may say, "*C'est magnifique, mais ce n'est pas la guerre*," or whether it shall prove the one movement which was desired to obtain the key of the position, will depend mainly upon the sagacity, energy, and available means with which it is carried out.

The step has everything to recommend it, on the hypothesis that there is force and determination enough behind it to give it a fair chance of success.

The petition will be presented next Session. It may, perhaps, be prudent to move that it be printed with the votes, and we can hardly anticipate that such a motion will be negatived. That, we imagine, is all that is contemplated, so far at least as Parliamentary action is concerned, before the return of a new Parliament. But the movement, of course, has not been projected with the idea that it should stop there. It is meant, we apprehend, to lay a basis for electoral action. It will furnish a legitimate opportunity for demanding of candidates a profession of their readiness to vote for inquiry. It may be expected of Liberals, at least, that they will find it difficult to refuse their test. But, assuming it to be the best which can be invented, we must adopt it, if at all, with our eyes open. It is a test which excludes all others of an ecclesiastical kind. It puts all others—Church-rates, Universities, Burial-grounds, Grammar schools—into a false position. "All these," a candidate may urge, "are parts, and, in my judgment, necessary parts, of the Church Establishment system. I am ready to inquire into the soundness or unsoundness of that system, but, meanwhile, I must hold myself excused from prejudging any part of it." There is no logical answer to this. The fact, however, may imply no decisive objection. We are all, we hope, prepared to postpone any legislative realisation of minor objects, if by so doing we may place our ultimate one in a better position. Do the signs of the times warrant us in expecting this result? For our own part, we are free to confess that we do not anticipate from the next Parliament, a decisively favourable solution of any of our minor questions, unless, perchance, the opening of the Universities, which will be solved, if at all, on other than ecclesiastical grounds. The substitution, therefore, of the long game for the short one is far from objectionable in our eyes.

There is more, however, than the coming election to look forward to and provide for. Of course, in the new Parliament, the mere presentation of a petition would not suffice. We must have a motion in accordance with its prayer, and a debate upon it. We agree with the Rev. W. Robinson that there is no means of teaching the nation our objects, principles, and motives, to be compared, for efficiency, with a good discussion in the House of Commons. But then, also, we are compelled to assert the converse of the proposition—namely, that there is nothing more calculated to damage them than an obviously unequal, inadequate, and ill-sustained discussion on our part. Has he well considered the difficulties with which we should have to contend? An assent to a proposition for Parliamentary inquiry implies, at least, a tacit admission that the inquiry is called for, that the subject of it is open to grave doubt, and that men are prepared to abide by the issue of fearless and impartial investigation. Is it to be supposed that the Queen's Government would not vehemently oppose the opening of such a tremendously wide issue? Were any member to move for a committee to inquire into the political uses of the House of Lords, is it imaginable that the proposal would be met with other than determined opposition? But the question of a Church Establishment is quite as serious, quite as fundamental. It would be childish to expect that it would be conceded, except to overwhelming strength. The preponderant feeling of both Houses of Parliament would be dead against it. So, undoubtedly, it was, in the case of the abolition of the Corn-laws; and we have, in our own conviction at least, an equally good, a much better cause—but we shall have to make that case sufficiently clear to create, mould, vivify public opinion in our favour. The highest talent of the House of Commons will enlist against us. The feeling of the titled, the wealthy, the highly-cultured, the leaders of society, will frown

upon us. Well, so they have, once and again; but the truth has beaten them. Yes! but not silent truth—it was truth spoken, truth commended, truth presented to the intellect in compact and vivid forms—truth enforced upon the conscience with irresistible earnestness and power. Much, then, depends upon our advocates, and upon the character of their advocacy. We do not require numbers in the first instance—we require a few bold, competent, vigilant, wise men, able and resolved to plead before a sternly-opposing assembly. There will be no lack of talent, nor of will, on the other side. Who have we to contend with them in debate? This is the practical question, the answer to which must decide whether the movement be timely or not. Moot the great question as early as you will—but, at least see to it with earnest preparation that it not only be mooted, but mooted in a fashion in some degree worthy of its unutterable importance.

That there are men in the House of Commons at this moment—men who in all probability will be elected to sit again—who could take charge of this question, and do it justice, we confidently believe. But are they willing to take charge of it "for better, for worse, till death do them part"? Are they prepared to serve it, as well as conduct it? to work with others, as well as put out their own might? Have they been secured? Will they be effectually and loyally seconded and supported? In a word, has due preparation been made to guarantee a gallant and honourable hand-to-hand combat on the floor of the House of Commons? If so, no step could have been more judicious than that proposed by Mr. Robinson. But if not? We tremble to give an answer. There should be no looseness in our arrangements when we essay to prove to the nation the superiority of our own principles upon the Parliamentary arena. There was no vague, unadvised, undigested action on the part of those who won our religious rights from the Stuart dynasty. Every step then taken by "the country party," was taken upon firm ground, and with a settled conception of what should be the next. We have, perhaps, no need, no right, to wait for such a phalanx of men as that by which the wiles and violence of Royal prerogative were in that day detected, combined against, resisted, and brought to nought. But let us ponder well before we push a great question like ours before the Legislature to take its chance, and encounter the array of intellectual and moral power that will be drawn up against it. Otherwise, we shall but expose it to undeserved disadvantage. If we are reasonably prepared to hold our own in debate—if we can count upon the men who will do it for us—why then let us go bravely forward. But surely it will be but common prudence to sit down first and count the costs, and ascertain the means and instruments within our reach. This done, we shall rejoice, even as those who have found great spoil, when the word is given to march forward upon the citadel. Whenever that word is given, we trust we shall not be without a "forlorn hope" on which to fix our eyes, and whose movements we may confidently follow.

ECCLIASTICAL NOTES.

THIS has been a week of Congresses. Episcopalians, Presbyterians, Congregationalists, and Baptists have been meeting together and taking counsel. It is not much that can be said concerning the proceedings of each of these bodies. Concerning some, perhaps, "the less said the better." But then, concerning others, it is almost equally true, "the more said the better." Those who have had to do with the arrangements of such meetings, and those especially who have carefully prepared for taking part in them, must be, and, indeed, are, often and naturally, dejected at the brief attention which they receive. They have spent days and

weeks in maturing plans and composing papers. The first receive no attention and no recognition, the opinion of the public being that everything which takes place does so spontaneously, and as a matter of course, whereas, as a rule, the more spontaneous and natural the proceedings appear to be, the more perfect has been the art and labour by which this appearance has been accomplished. The second are listened to; discussed for a few minutes by those who heard them; boiled down by reporters to the proper consistency for newspaper readers; read, and the next day displaced by other reading. It is no use fretting at this apparently bald appearance, and insignificant result. The sun may as well fret because it does not ripen the harvest in a day. All the true work, however humble it may seem, will last in proportion to the virtue which was originally inherent in it; all the false work, by whomsoever done, will utterly perish. Here, if we are true, we can rest; and the truth is strong and broad enough for all true workers to rest upon.

As a matter of courtesy we take, first, the proceedings of the Church Congress at Bristol. This is the fourth meeting of that kind which has been held in connection with the Episcopalian denomination; for the Church does not, at these gatherings, meet as a State-Church, but as a sect. When, years ago, the first of these meetings was held at Cambridge, Churchmen talked with humble and rather bated breath, like men who were afraid that if they spoke too loud the building would tumble down upon, and crush them. By degrees they have become accustomed to hear each others' voices, and they have also found that one or two bold demands, to express which required a little courage, have not in the least frightened the nation. The wolf, it will be remembered, spoke to Little Red Riding Hood in an unusually mild tone when he first addressed her, but by-the-bye his natural voice induced the young lady to remark how exceedingly rough it was for the voice of her grandmother.

The wolf nature of the clergy and their followers was not attempted to be concealed at Bristol. The Very Reverend the Dean of Ely gave the earliest indications of the disposition of the Church now to assume its natural attitude. His opening sermon was the first lupine bark. He warned all Churchmen of those who were "hostile to the Church," who were its "enemies"; who would "pull her down, pretending that they sought her good"; and to whom a "determined front" must be shown. This opening note gave the key to the attitude of this influential meeting towards the Nonconformist bodies. In harmony with it was the paper read by Mr. J. M. Clabon (about whom the reader may see a curious revelation in our columns of Correspondence), who sounded an alarm against the Liberation Society, and called upon Churchmen to form an association in every parish to resist its "ubiquitous" agents and "insidious" work. If, he said, Churchmen would give the Church Institution half as much again as the income of the Liberation Society, "there would soon be an end to political Dissent." "A few turbulent men only," he added, "disturb the country. These, the political Dissenters, who attack the Church on false premises, have alone to be dealt with. If allowed to fill the country with voices which are not answered, and to make attacks which are not resisted, there will be danger. Had it not been for recent efforts of Churchmen, Church-rates would have been abolished; Dissenters would have been admitted to the government of Church schools; *atheistic addresses would have been permitted in churchyards*; false statements as to the relative number and efforts of Churchmen and Dissenters would have passed for truth. Combine to resist, and the attacks of the Liberation Society will glance harmless from the radiant armour of Church fellowship."

This was Mr. Clabon's message, and a local report informs us that it was received with "frequent and unmistakable marks of approval, and at its close Mr. Clabon was greeted with quite an ovation, the cheering lasting for two or three minutes." Aye! hound on the clergy against Dissent, or any other form of liberty, and they will shout with frantic enthusiasm. No wonder, therefore, that Mr. Hoare felt emboldened to deliver his message. This staunch Churchman told the Congress how he was collecting Church-rates, how he had made some pay, and how he intended to enter the houses and take the goods of others. Unexpectedly he was hissed, but he added that he meant to do it; and then there was "laughter and hisses." And bishops and archdeacons were there—not only the fiery Denison, but the gentle Keble—yet not a word was lifted against such a prostitution of religion. These men have so often clothed the Spirit of God in the form of a demon that they know not the

difference between it and the spirit of the Devil. They are as ready to worship the one as the other.

These outbursts of intolerance were accompanied by a demand for increased power. There must be more bishops; there must be better organisation in large towns; there must be a revival of the synodical action of the middle ages; there must be a fresh division of labour; and there must be more money. What for? No doubt there is a large amount of genuine piety in the men who take part in these meetings, but there is also a large amount of something that is inconsistent with either piety or goodness. There is a lust of power; a hate of those who differ from and are better than themselves; a desire to strike and to punish, and a positive enjoyment in inflicting punishment, which have their origin neither in heaven nor in earth. For these purposes will the increased power be used—to keep down Dissent and keep off any concession of Dissenters' rights. Happily the clergy have not the moral influence to accomplish this, any more than they had to stop the Reform Bill or the Anti-Corn-Law League. The people, as St. Bernard once said, are better than their priests. A congress of clerics is not what it was five hundred years ago. We need not be afraid of it, but we may take warning by it. Meanwhile, let us take note that this of Bristol has received its highest praise from a clerical paper—the *Church Review*—which makes it a topic through which it may talk of the "virus of Protestant misbelief"; of the "Catholic Principle of Life"; of "Churchmanship which is more than Religion"; of the "Catholic genius in the Church of England which terrifies the secular power." To these the Congress is "a preparatory apprenticeship" to full-blown ecclesiasticism. We see in such a meeting as that at Bristol sufficient to cause a revolt in the hearts of most Church laymen, and to induce them to ask whether this can indeed be the voice of the Bride of Christ? We have destroyed all the wolves natural out of England, and by God's grace we will yet destroy the wolves ecclesiastical.

The proceedings of the United Presbyterian Synod will be read, we think, with no ordinary interest. This body has been remarkable in England for the high character of its ministers, and for the uniform consistency and dignity of its proceedings. Its recent extension is a circumstance to cause gratification, even to those most wedded to other ecclesiastical systems. If we cannot fail to notice the rather egotistic and self-asserting character of some of the speeches delivered at the Synod, one should remember that this weakness, which invariably attaches itself to small bodies, is also, sometimes, equally characteristic of the largest. It would hardly, however, have been possible for a body, placed in the position which this Church occupies in England, to have asserted its distinctive principles with more catholicity of feeling and charity of disposition than were characteristic of the meeting on Tuesday evening last, for the exposition of United Presbyterian principles. Dr. Cairns said:—"Nor must it be supposed that United Presbyterian doctrine is anything sectarian or denominational. We have no United Presbyterian doctrine in matters of faith that is peculiar to ourselves. Our doctrinal creed is that of all the Reformers, and our theology has been, and is, as clearly taught and defended by Episcopalians and Independents as by Presbyterians." The after substance of Dr. Cairns' speech was a testimony against current theological defects. Dr. Skinner expounded the rules of ecclesiastical government amongst Presbyterians, not forgetting to add that it was in cordial co-operation with brethren of other Evangelical denominations. Prominence was given by this speaker to free Presbyterianism:—

Our Church is (he said) entirely a free Church—free from all external or secular, or State dependence and control; and we glory in the right and privilege of exercising private judgment—regulating and maintaining our worship, choosing our own ministers and other office-bearers, managing our own affairs, and seeking the extension of the Redeemer's Kingdom; and all in accordance with the will of the Lord, as revealed in the only Divine statute-book—the Bible. In conclusion (he added), it is of free Presbyterianism I have spoken—free from all State patronage, dependence, or control—free as it was in the days of the Apostles and in all the Apostolic churches. I have spoken freely, and, as far as practicable, in the very language of the official documents of our Church. We have thrown off the trammels that bind the Church to the State; that connect the kingdom of our Lord with the kingdoms of this world; that have for centuries secularised the Church, and brought her into subjection to the civil power. We have seen the propriety, defended the reasonableness, admired the simplicity, and realised the advantages of the principles announced by the Evangelical Prophet, when he exclaims in the name of the church, "The Lord is our Judge: the Lord is our Lawgiver; the Lord is our King; He will save us." We hold it as a first principle that the Church has authority committed to her by Christ her Head; and that, in fidelity to Him, she ought to exercise that authority. To those around us, who feel the galling fetters of State connection,

especially as these have been riveted and rendered intolerable by recent decisions of the civil authorities, in which the most pernicious errors have been endorsed, we would address the language of fraternal expostulation, and entreat them to be spiritually free—free to repel heresy and exercise discipline on the heretical and offender.

Dr. Edmond in his speech touched on the *differentia* of the Churches, and seemed to expect a time when the Calvinistic Methodists of Wales and the Congregationalists of England would become allied to them. He said:—

I look towards the tents of the Congregationalists, as they lie, full of Christian life and widespread over this English land, and I ask—Are there none in those goodly tents who would recognise us to be kinsmen by our songs? Are we to be no more to each other than visiting acquaintances—neighbours who live on the opposite side of the street? Is a time never to come when the Binneys, and Vaughans, and Raleighs, and Rogers's may be more to us than names of lone stars dwelling afar? Is the stream which flows between us never to be dried up? Is the linked intercourse which 220 years ago bound the Independents and the Presbyterians together for one brief, too brief period, and which still shines behind us in the past "white as snow on Salmon," never to be renewed? I can only throw out the questions; but I throw them right at the Christian hearts of these brethren. We want to draw their blood into our veins, we will give them ours in return. And it may be, Moderator, if God should ever give so great a blessing as incorporated union with the Independents, that they and we shall discover that we have been near to each other all the while of our separation, even in the very things that divided us.

There are some who still look on the Congregational Union with a feeling of jealousy for the independence of the churches, and Dr. Edmond's wishes, amiable though they may be, will not tend to quiet their fears. There were meetings on missions following this. From the whole proceedings of the Synod, we receive the impression that this Church is bearing, to all without as well as within, a bold, fearless, and faithful testimony on behalf of the truth which it enshrines, and that its increase is likely to be greater in the future than it has been in the past.

The first autumnal session of the Baptist Union has been attended so largely as to excite a very pleasurable surprise in the minds of those who proposed that such a meeting should be held. The address of the Rev. J. P. Mursell, of Leicester, who occupied the chair, stated that this was an "experimental meeting." There can be no question that the experiment has succeeded. The meeting at Birmingham rivalled, as well in numbers as in character and power, any similar meeting of the Congregational Union. Mr. Mursell appropriately reminded the members of the session that unions contemplated ends, and that as a denomination, the Baptists, if they have not been foremost, have always been firm, in the advocacy of the independence of the churches. He maintained that no advantage which could be secured by a confederacy of churches would compensate for an infraction of their individual liberty. He distinguished, however, between independency and isolation, and held that there was something more precious than the first—viz., conformity to Christ. There was humour in his allusion to the statistical labours of those who tabulated the figures of the denominational survey, which resulted, he said, in a "vast and somewhat motley picture in water-colours." He urged, however, the promulgation of the principle which lies at the foundation of the Baptist churches, and called special attention to the necessity for the vindication of Nonconformist rights, and of a watchful eye over the action of the Established Church. The address of the Rev. George Gould, of Norwich, on the peculiar applicability of the principles professed by the denomination for the correction of Romanism and scepticism, attracted considerable attention. When printed, that attention will, we have no doubt, be increased. The learned address of the Rev. W. Underwood on the views of the General Baptist denomination points to what has long been apparent, viz., that a union of the two branches of Baptists would be as desirable as it is reasonable. The Baptists have never been slow or divided in expressing sympathy with the oppressed, whether at home or abroad. We are not surprised, therefore, that the co-workers of Knibb should adopt a resolution in favour of the Freedmen's Aid Society of America. The discussions on the "Influence of the Period on Religion," on the "Importance of Individual Effort," and on "Church Work in Larger Towns," initiated respectively by Mr. Birrell, Mr. Chown, and Mr. Noel, were full of suggestive matter. One other discussion we have commented upon separately. Let us now add, that we rejoice to see the Baptist denomination bearing so fresh an aspect; delivering without reserve all the counsel of God which it has received; fearless as it has ever been in facing any iniquity, and so ready to grapple with any abounding sin. We may thank God that it is not restrained from doing what it is willing to do by any fear of losing "respectability,"

and that it need not, like another Church, wait for permission before it may work.

There has also been a large meeting of the Congregational Union at Hull—not less large, perhaps, than any that has preceded it. We have pleasure in giving the principal portion of the very able address of the Rev. Henry Allon—an address not less marked for its intensity than for its breadth. The first quality was conspicuous in the demand for a bolder self-assertion on the part of Congregationalists; and the second in the graceful thought that it was most disastrous to any church, when, forgetful of the Catholic Church of Christ, it thought only of its own little sect. Mr. Allon's vindication of the claims of the Congregational body to an apostolic character was as happily undenominational. He described the true and fundamental test of apostolicity as being in the essential principles of the spiritual life itself, which must exist in "various forms of church organisation." We contrast both the lofty tone of thought and catholicity united to firmness of feeling and principle which marked Mr. Allon's address, with the narrowness, baldness, and spite of the Church Congress papers. Mr. Allon's vindication of "political Dissent" will, we hope, be read with especial interest. The time seems to be now near at hand when there will be no Dissenter who is not a "political" one. The discussion on trust-deeds yesterday was, we are glad to see, not forced to a precipitate conclusion. The deed will be open for discussion for some months. The proposal to revise the constitution of the Union is a happy one. The present meetings are not technically "representative," and it is therefore better that the constitution should be altered to suit actual facts. We agree, in this matter, with the view taken and defended by Mr. Morley and the Rev. G. W. Conder. The question is, which plan will best answer the purposes of the Union as a deliberative assembly—which is all that it is, and, being Congregational, all that it ever can be.

THE CHURCH CONGRESS AT BRISTOL.

The fourth of the Church Congresses was opened at Bristol on Tuesday last week, in the Victoria Rooms, under the presidency of the Bishop of Gloucester and Bristol. There was a very numerous attendance of clergymen and laymen; including the Bishops of Chichester, Ely, Bath and Wells, Kilmore, and Guiana; various dignitaries of the Church, Dr. Pusey, Archdeacon Denison, Dr. Baylee, Rev. J. Keble, Canon McNeile, Canon Stowell, Canon Girdlestone, and Canon Mozley.

The first subject discussed was the increase of the Episcopate, which was strongly advocated in a paper read by Canon KENNAWAY. He thought that at least the larger dioceses should be subdivided, and that suffragans might be appointed to the smaller ones. Manchester and Ripon had experienced the benefit of subdivision, and he believed Newcastle, Liverpool, and Coventry were anxious for it. As to the income of the new bishops, he would suggest 3,000*l.* a year, so long as they were out of Parliament at least, and by making no change in the Parliamentary rota of the bishops, two advantages would be derived—the bishops would have time to become early acquainted with their dioceses, and the Prime Minister would be spared the temptation of making political appointments. Prebendary MACKARNES read a paper on the same subject, and the Rev. B. BULCHER proposed an act to enable the Queen in Council to divide overgrown dioceses at the joint request of clergy and laity, with the consent of the bishop, and on the provision of a fitting endowment—just as she had the power of subdividing large parishes. He cared not much whether the new bishops took their seats in the House of Lords, or even if they were not allowed to take their seats at all, since it was not on account of their dignity as peers of the realm that they were held in estimation. For the endowments he looked with complete confidence to the voluntary contributions of the members of the Church. Mr. BERESFORD HOPE said that he had advocated both in Oxford and in London the making of dioceses coterminous with counties, and he felt certain that the thing might be done with the greatest ease. If the bishops would stick together, and press on the Government the great importance of appointing suffragans, they would be sure to succeed, at least in five years, and the laity should agitate for the extension of the episcopate, to give at least one bishop to every county in England. The Earl of HARROWBY had always been of opinion, with Mr. B. Hope, that each county should have its bishop. The inequalities in the size of the dioceses would be a great recommendation. What better retirement could there be for an overworked Bishop of London than the bishopric of Oakham? He was not nice in the manner in which this object was attained, whether by the appointment of suffragans or the subdivision of dioceses, and if Lord Lyttelton would persevere with his efforts, he should be happy to follow his lead and give him every assistance in his power.

The Rev. Canon McNEILE introduced the next subject—"Home Missions and Lay Agency." By the adoption of the parochial system in the Church, there appeared to be no occasion for home missions; and there would have been no necessity for it if that system had been fully carried out. The clergy were not, however, numerous enough to carry out the

parochial system in all its integrity, and many disparaged preaching, and many were poor.

To expect that the thousands of our countrymen—men of business, men of science, men of pleasure, men of vice and poverty—were to be reclaimed to Christianity and the Church by ritualism, or psalmody, or by exhibitions of bodily austerity, or by brotherhoods, or anything except preaching the Gospel of Jesus Christ and Him crucified, appeared to him to be a great mistake. To disparage the ordinance of preaching was to have empty houses, or houses filled by persons who attended from curiosity, and not from devotion. It was because of this neglect of preaching and the too great attention to ritualism that there existed great estrangement from the Church, and, in consequence, a great demand for the operation of the home mission, including lay agency. The ministrations of the Church were uniform, and did not meet the various phases of the popular wants. He would suggest that diocesan preachers should be selected by the bishops, and commissioned to preach in all the churches, and in all the licensed schoolrooms of the land, and in the open air, who could claim and should receive protection from hindrance and opposition; secondly, he would suggest short services, placed for use at the discretion of the clergy, and, under some restriction, for the use of lay readers also; and, thirdly, lay readers—not stipendiary lay readers only, but honorary readers from all classes, educated men who would give a portion of their time to the work of evangelisation.

The Rev. Canon WOODGATE protested against the sneer which Canon McNeile had thrown out against ritualism and music. These and preaching were not at all antagonistic. The Creator had implanted in human nature the various passions which are appealed to, whether by external ritualism or by that powerful incentive to public worship, music; and they could not interfere with any part of the Divine machinery without injury to the other.

In the section presided over by Mr. R. W. S. Miles, the first subject discussed was Synods of the Church, on which Prebendary TREVOR read a paper. After giving a history of synods, the rev. Prebendary said that the reform most immediately called for was the revival of the diocesan synod. The diocesan synod required neither law nor canon to authorise its assembly. In fact, its present suppression was illegal and uncanonical. Other papers were read on the same subject. Dr. PUSEY, who was received with loud cheers, advocated the revival of synodical action, more especially in view of the recent judgments of the Judicial Committee of the Privy Council. Archdeacon Denison, the Rev. C. Keble, and the Hon. J. Napier also advocated a revival of synods.

At a collective meeting in the Rifle-drill Hall, the Rev. T. V. FRENCH opened it by reading a paper chiefly devoted to the consideration of "Missionary Colleges," suggesting that one of the Arabic Professors at Oxford might be advantageously appropriated to the object of training up a body of missionaries skilled in the language of Mahomedan countries, and learned in the history and progress of the great and prolonged conflict between the Crescent and the Cross; and giving some interesting particulars of the St. Augustine's College and the Islington Institution. Canon LYTTLTON also read a paper submitting a proposal for the establishment of professorships for missionary history, with the duty of studying the whole work of missions and its contemporary history. The Rev. C. D. MARSTON objected to Canon McNeile's assertion that there was no missionary agency in the constitution of the Church of England, and no missionary element in the existing state of things in the Church of England. The very normal condition of any branch of the Church of Christ involved that it should be a mission Church. A paper by the Rev. J. E. Phillips, on "Woman's Work in Foreign Missions," was read by Canon LEAR. Canon Trevor, the Rev. W. Knight, Mr. Raikes, and Sir W. Burton having addressed the meeting, Archdeacon DENISON said it was of no use to be attacking people outside—for the Church of England to be imputing faults to Roman Catholics and Nonconformists. Churchmen ought to look at home, and find fault with themselves, and try to look to things on which they were agreed, so that they might present one united front. The Rev. Canon McNEILE repeated that the Church of England, as such, had no missionary element, and had none at the present moment. Clergymen were ordained "to preach the Word of God and to minister the Holy Sacraments in the congregation where thou shalt be appointed." How clergymen had been ordained for missions he knew not. The Church was in England, of England, and for England; though, doubtless, there was missionary life in the members of the Church.

Wednesday morning's sitting in the large hall, which was again completely filled—a large admixture of the lay element being perceptible—was taken up by a discussion on the subject of "parochial organisation;" subdivision of parishes on the one hand, and the establishment of collegiate churches in great towns on the other, finding each eloquent and experienced advocates. Then followed a discussion on the political position and duties of the Church, thus described in the *Times*:—

Mr. Clabon read a paper on the advantage of the parochial system in defending, sustaining, and extending the Established Church of England and Ireland, recommending the creation in each parish of Church-defence committees. The attacks recently made on the Established Churches, which, though for a time they had been warded off, would be repeated, rendered it necessary that Churchmen should resort to some such organisation in self-defence. Mr. Clabon, who is chairman of the Church Institution, related the steps which had been taken by that body, and expressed his conviction that the formation of these parochial committees would be of great assistance to that body in defending the Church from the attacks of its enemies. Their functions, he suggested, should be the presentation of petitions to Parliament,

the exercise of personal influence with members of Parliament, and of legitimate influence in the choice of representatives, so that each Churchman should know before voting for a member exactly what he meant to do with reference to Church matters; and the collection of subscriptions. The paper went at length into details connected with these matters, and concluded by the expression of a belief that the great mass of Dissenters were not hostile to the Church, under whose ægis they had grown up. It was but a few turbulent men who had raised the agitation, and if Churchmen would combine all their assaults would glance harmlessly off. This paper, which was in a somewhat pugnacious tone, was received with enthusiastic cheering. Referring to it at a subsequent period of the day's proceedings,

Archdeacon Denison said that, though it was well known he had no objection to agitation—believing, in fact, that men could not live without it—when Mr. Clabon called on the country parishes to form themselves into committees to carry on a Church agitation, he was reckoning without his host. He had some experience of country parishes. In many of them, when the parishioners had finished their milking and cheese-making, they liked to sit down and smoke their pipes and drink cider until it was time to go milking again. (A laugh.) How many of them, then, could be got, when they had finished their milking, to go into the vestry and begin agitating for Church defence? (Hear, hear.) In his parish there were few people who would not do anything he asked of them, but he was afraid if he proposed to them to form themselves into a committee, they would ask him to be chairman, secretary, treasurer, and in fact the whole committee. (Laughter.) No doubt the time was coming when the agitation against the Church would be renewed, but it was to the large towns, where the chief, in fact almost the only, hostility to the Church existed, that they must look to resist it.

Lord Lyttelton also expressed his concurrence in the view taken by Archdeacon Denison, but thought that in larger areas, such as rural deaneries, for instance, such committees might be formed.

But the great incident of the day was the sensational appearance of the Rev. Mr. Lyne—or, as he calls himself, "Brother Ignatius"—who has made himself notorious by his vagaries at Claydon, Norwich, and elsewhere:—

The so-called "Brother Ignatius" presented himself on the platform, clad in his peculiar costume—costume on the Benedictine model, and resembling more clearly than anything else a rough Inverness cape many sizes too large, with sleeves and hood—his head completely shaven, with the exception of a narrow ring. He was greeted with a storm of disapprobation such as one would hardly have believed clerical throats to be capable of, though at the same time there was a large minority who cried out to give him a fair hearing. The ladies certainly did not join in the hisses and cries, but many of them were conspicuously vehement in waving him away, and in encouraging their male friends to compel him to silence. Mr. Lyne faced the storm bravely for several minutes, but, finding it impossible after one or two attempts to make his voice heard, sank down in a chair which Lord Lyttelton vacated for him; and the President having interposed,

Mr. LYNE, who speaks with considerable energy and fervour, and with the graceful action of a consummate actor, then stood forward and said,—

Fellow-countrymen and fellow-Churchmen,—I appeal to you to give me a few moments' audience, and I hope, with the help of Almighty God, that I shall not abuse your indulgence. The subject under consideration is how our National Church of England can be enabled to reach the wretched heathen masses of our home population. I have laboured in some of the worst districts, among the most degraded masses of our home heathen. I have seen vast misery, as most of my fellow-clergymen have seen—and the more I see the more I feel convinced that our present parochial system cannot grapple with the fearful misery around us. If our present Church system is unable to grapple with these evils, the question is, how is she to be put in a position to do it? By the establishment of collegiate churches in our large towns. In this I feel a solemn and deep interest. I don't wish to stand before you to contend for names, to bring before you anything which may be obnoxious—anything which may be considered of a party character. All that I long for is that our Mother Church of England should be the mother of the people and the nurse of the sick and spiritually dead. (Applause.) The question is, how? It is of no use our meeting together in large numbers, either in congresses or other assemblies, if we only deal with the theoretical part of the question. We must be up and doing, for souls are perishing. This Bristol Congress should begin by establishing some such bodies of men. They must be bodies such as our Church of England can sanction as Scriptural. (Hear.) Suppose we got together a certain number of men devoted to heart-and-soul service of God; it would be impossible that such men could go on without rules. Rules must be laid down which those men would faithfully agree to submit to. If rules are to be laid down, where shall we find them? If you will look for yourselves into the rules of St. Benedict—(loud cries of disapprobation)—I am sure those who cry "Oh!" cannot have read for themselves—you will find that the essence of that rule is the love of Jesus for Himself and the love of our fellow men for His sake. No Christian can dissent from that. There is nothing of Popery in the rule of St. Benedict, for it was framed before the great corruptions of Rome crept in. (Hear, hear.) That is the reason why we—for, however we may be calumniated, we desire to remain members of the Reformed Church of England—have chosen this rule. These collegiate churches ought to be above all suspicion. Do our colleges, I would ask, consist of married men? Would it be compatible with their duties for the men in our colleges to have their wives and families living with them? ("Oh, oh!") It is necessary, therefore, that these collegiate bodies should be unshackled by the holy ties—for holy I admit them to be—of wives and children. ("Oh, oh!") These collegiate bodies were used by the early Church, and by the medieval Church, though with many abuses, I admit. Let us have, then, these collegiate bodies of men ever ready, night and day, to go forth into the homes of misery—ever at the beck and call of the parish clergy. We shall succeed thus in enabling our Church to reach the men whom she has never yet been able to reach. I hope you will prayerfully consider the subject. You know how often such

men as Bishops Montague and Thorndyke have sighed for the restoration of monasteries. ("Oh, oh!" and loud cries of "No Popery.") I beg your pardon for inadvertently using the word—not because I am ashamed of it, but because I don't wish to offend. I hope something will be done; we have talk enough, but no work. How can our parish clergymen grapple with the immense mass of work before them? In one parish where I was at work there was a population of 35,000, and no one clergyman could grapple with one tithe of the vast misery. Let us do something. Why not begin at Bristol, since it is here that the subject has been brought forward in solemn congress? (Applause.) [The allotted ten minutes having here expired, the rev. brother's speech was brought to a close, and he at once left the room, having certainly done something to propitiate his audience, the most of whom were willing to give him credit for sincerity of motive, if not for the good taste of his appearance there.]

The Earl of HARROWBY, who was loudly cheered, said:—

If it had not been for the startling apparition which has just disappeared, I should not have taken part in this discussion. A few years ago we should as soon have expected to see St. Benedict himself appearing before us. (Laughter.) I am not surprised, however, that any one who has had much to do with the masses of vice and misery in our great towns should break out into excrencences and distortions in the attempt to remedy such great evils, and we can but feel deeply grateful to them for undertaking any kind of experiment. At the same time, whether we obtain our object by collegiate churches, or by subdivision of parishes, why it is necessary in doing good to offend the feelings of other people? (Cheers.) Why is it necessary to raise obstacles in your own way? Cannot a man attempt to do good among the labouring classes without wearing an obnoxious habit; or without shaving his crown? (Loud cheers.) If a man thinks that everything should be done for the spread of the doctrines of a Reformed Church, is it necessary that he should put on an appearance which is connected with the idea of a totally different Church? (Loud cheers.) I hope that these men will reconsider their course, and reflect whether it is not possible to extract all the good which may be found in the inner principle of the rule of St. Benedict without wearing his garb. (Loud cheers.)

After the sensation caused by this incident had subsided, the Dean of ELY and other speakers addressed the meeting on the same subject.

The afternoon sitting was occupied by a discussion on the Mutual Relations of the Church in England and in Ireland, and on Free and Open Churches. On the former subject the Hon. J. NAPIER said that the present position of the Irish Church was such as to command respect, and he hoped that English Churchmen would not yield to the timidity of those who wished to cut adrift the Irish Church because he was represented to be a cause of weakness. The Dean of CORK laid down two propositions—first, that the two Churches of Ireland and England, as distinguished from the two Establishments, were essentially one, and that, whatever might become of endowments or Establishment in either country, it was the wish and the will of every true Churchman in each country that the two Churches remained one and indivisible; secondly, that the two Establishments, as distinct from the two Churches, if not absolutely one in fact, were identical in principle, and that each Church, being a Christian Church established by law, embodied the great principle that it was the duty of the Christian State to support and endow a national Christian Church. (Cheers.) As to those who were for abandoning the Irish Church because it was an offence to the Roman Catholics, logically they must next abandon the English Church Establishment because it was obnoxious to the English Dissenters.

In the evening at least 2,500 members of the Congress assembled in the Rifle Drill-hall, where the subject fixed for discussion was the "Social Hindrances to the Spread of Christianity." The Rev. E. CLARKE and Canon STOWELL both read papers on the several bearings of the question, dwelling particularly upon the evils arising from wretched dwellings and habits of intemperance, and showing how the latter evil arose in a great measure out of the former. Canon Stowell pointed out the beneficial results of a system which had been in operation for seven or eight years in the city of Manchester—the employment of working men of good sense, piety, and tried consistency, who had proved their fitness for the work by testimonial and by examination, to visit in the evenings the houses of the poor, and to direct their efforts especially to the elevation of the male adults. To each of these agents was paid a salary varying from 15*l.* to 20*l.* a-year, and he urged the establishment of similar Church of England visiting societies wherever it was practicable. Mr. J. M'GREGOR spoke upon the subject of injurious publications. He urged the clergy to employ the Sunday-school teachers and scholars in the distribution of good publications among the people. The Rev. T. Birks and the Rev. Dr. Fraser were the next speakers, and these gentlemen were followed by Mr. HENRY HOARE, who made some observations relative to the establishment of the Churchwardens' Association, and urged on all churchwardens the necessity of bringing this association to bear upon Church matters.

They would then have the House of Commons at their feet, and send such representatives as would be worthy of a Christian country. He spoke as a churchwarden who had ten men in limbo (a laugh), who would not pay their Church-rates. He brought them before the magistrates in petty session, and got a conviction against them. Twelve had paid him, but ten others refused, and he had no doubt he should have to enter their houses and take their goods. (Hisses.) He hoped he should not be hissed for doing that, because he meant to do it. Let the Church do her duty, and do what she could to bring all into her bosom, and all who would not come, let them be guilty of schism. (Laughter.)

CANON GIRDLESTONE thought that Mr. Hoare's

stringent measures were calculated to shut the door against the entrance of persons into the Church rather than to bring them into her bosom—an opinion which was cordially welcomed by many of the audience. The Rev. Mr. ROGERS urged the importance of utilising the lay element of the Church. The Dean of ELY called attention to the demoralisation resulting from country fairs and feasts, observing at the same time, however, that he had no desire whatever to rob the working man of any means of rational enjoyment.

On Thursday the Congress was resumed. The section under the presidency of the Bishop of Gloucester and Bristol had for its consideration the education of the clergy, the systematic cultivation of English composition, public reading and speaking. The Dean of CANTERBURY opened the discussion in a most elaborate paper on the education of the clergy, dividing his subject under two heads—theological and pastoral education. Prebendary GOULBURN next spoke on the systematic cultivation of English composition, public reading and speaking. The Rev. E. A. LITTON next related the result of his experience, as examining chaplain, of the qualifications of candidates for examination.

Men generally came up with a pretty good knowledge of the New Testament; but as to the Old Testament the standard of knowledge was little superior to that of the higher classes in a good National School. In doctrine there was generally ability to give Scriptural proof of the Articles, but as to the meaning of theological terms, the growth of opinions, and specific doctrinal controversies, he had always found considerable ignorance. He made a point of putting to all candidates these two questions,—what is the distinctive difference between our doctrine of justification and that of the Church of Rome, and what is the distinctive difference between the two Churches on the rule of faith? But he rarely got an answer from any. The reason for this low state of knowledge was the want of a distinctive training for the Church of England at the Universities. Unless there were to be a complete change in the University system, he could see no real remedy for this state of things.

The Bishop of GLOUCESTER was happy to say that in his diocese the candidates had lately been quite up to the mark. The Rev. Dr. BAYLER read a paper on the preparation of the clergy for their pastoral duty. Canon BROOKE (Examining Chaplain to the Bishop of Manchester), though he did not share the gloomy views of Mr. Litton, acknowledged that many men came up for examination who were not properly prepared.

It was to the Universities that they must look for a learned clergy, but it was difficult to see how a theological course could be added to the present study. To shorten the course for the purpose of substituting a theological course would be doing harm to the clergy, while to add a theological course to the present course would be to add to the expense and duration of a University education, and would drive young men to the theological colleges, and even into other professions. (Hear, hear.) The true remedy lay, he believed, in the prolongation of the diaconate—(Hear, hear)—and to establish a system of examination in the Universities for priests' orders. (Hear, hear.) No more fatal mistake had ever been made by the bishops than the institution of the Cambridge voluntary examination preparatory to the diaconate; but if that examination were made a requisite for priests' orders the standard might be raised and great good would be done.

Professor BURROWS suggested the foundation at each University of a great college where a University education could be obtained for 100*l.* The PRESIDENT wound up the discussion by saying he feared the proposal for a lengthened diaconate before priests' orders, could not be carried out on account of the great want of clergy in the Church.

The other subjects discussed on Thursday were chiefly educational. In this department, the Rev. Canon MOZLEY read an important paper on middle-class education, and the Bristol diocesan trade school, and was followed by Prebendary Brereton, Colonel Moore, Prebendary Sanctury, and Earl Fortescue, who referred to a pamphlet recently published by him on middle-class education. On adult education and night schools, the Rev. Mr. NORRIS (an old inspector of schools) related some of his experience in South Staffordshire. He stated that in the manufacturing district around Birmingham, the night schools were a failure on account of the counter attractions in the way of amusements and other reasons. The Revs. G. BUCKLE and S. TRETHERL also delivered addresses on the same subject. In section 2, addresses were delivered by the Rev. ERSKINE NEALE and the Rev. J. H. TITCOMB, on associations for aiding the poor, enfeebled, and disabled clergymen, and the widows and children of the clergy. By the Revs. Dr. Hume, C. B. Frye, and R. Brett, Esq., on "Church Finance." On some minor points, differences were expressed with the suggestions made by the writers of the papers; but the speakers were unanimous in approbation of a revival of the weekly offertory in every instance where it would not create offence, and particularly in every new church. By J. C. Colquhoun, Esq., Hon. and Rev. S. Best, and Rev. W. Smith, on "The Revised Code and Church Training Colleges," and by H. Meymott, Esq. and the Rev. B. F. Smith, on "Church in the Workhouses."

On Thursday evening, at the collective meeting, there was a long and interesting discussion on "Church Music." Mr. Haulsh, who opened it, advocated the employment of female singers in choirs. The comparative merits of Gregorian, double and single chants, and the best means of improving congregational singing, were debated. This concluded the Congress, which by general consent is pronounced to be the most successful yet held. The attendance was the most numerous—at least 2,500 tickets having been taken. Next year the Congress meets at Norwich, and in 1866, in all probability, at York.

THE BAPTIST UNION FOR ENGLAND AND WALES.

The first autumnal meeting of the Baptist Union for England and Wales commenced on Wednesday, at Birmingham. There was a very large attendance of ministers and lay delegates, to the number of about 400, from London, the northern provinces, and the Principality. Amongst the ministers present in addition to those mentioned below were—the Revs. B. Evans, D.D., Scarborough; W. Walters, Newcastle-on-Tyne; J. J. Brown, Birmingham; W. B. Davies, Coventry; T. A. Wheeler, Norwich; S. G. Green, Rawdon College; J. Mursell, Kettering; J. C. Pike, Leicester; J. U. Davies, B.A., Hull; J. Lewitt, Nottingham; R. Horsfield, Leeds; T. Lomas, Leicester; J. H. Millard, Huntingdon; S. Chapman, Birmingham; T. Trist, Cardiff; W. Wilkins, Derby; Cross, Coventry; F. Arbury; J. Phillips, Astwood Bank; A. Burdett, Warwick; G. H. Leonard, Clifton; H. C. Leonard, Boxmoor; John Coker, Swansea; T. Davies, Haverfordwest; T. R. Evans; J. Williams, Newport; R. Griffiths, Cardiff; C. Short, Swansea; J. S. Stanion, London; J. J. Goadby, Leicester; W. Chapman, Melbourne; T. D. Paul, Leicester; Thomas Barrass, Peterborough; R. Pegg, Derby; W. Evans, Newport; A. Arnold, Bromsgrove; W. R. Stevenson, Nottingham; W. Robinson, Cambridge; N. Hayercroft, Bristol; J. Hanson, West Bromwich; J. T. Brown, Northampton; I. Lord, Birmingham; A. O'Neil, Birmingham; John Simons, Shrewsbury; J. Hobson, London; J. Davies, Willenhall; J. A. Spurgeon, London; W. Barker, Hastings.

The proceedings commenced with a devotional service in the Cannon-street Chapel, which was crowded to excess, presided over by the venerable Rev. J. H. Hinton, M.A., of London and in which the Revs. Dr. Katterns, of Hackney, Dr. Pritchard, of Llangollen, and Hugh Hunter, of Nottingham, took part.

CHAIRMAN'S ADDRESS.

The Rev. J. P. MURSELL, of Leicester, the Chairman of the Union for the year, delivered the inaugural address. After congratulating the assembly on the holding of the first autumnal session of the Baptist Union, and speaking of its widening influence and augmenting strength, which he attributed in great measure to the activity and zeal of the Rev. J. H. Millard, one of its secretaries, he expressed his approval of the work of the committee in arranging this experimental meeting in Birmingham, a populous and central town, within whose limits the Baptist denomination had long held an honourable and influential position.

In enumerating some eminent Nonconformist ministers of that neighbourhood who had now passed away, the President said they would not fail to bear in mind with gratitude to God that those departed servants of one common Lord had been followed by men, in that busy and advancing town, who shed lustre on the denominations to which they belong, and prayed that the fruits of that interview might be as happy and abiding as the scene of it was suitably and wisely laid. Glancing at the effect of combination based on sound principles, as recognised and practised by the men of commerce, the sons of science, the patrons of learning, and the great leaders of senatorial life, and as giving stability and renown to the throne of the most illustrious monarch of recent or more ancient times, the Rev. President observed that even the enemies of our faith appreciated the force of union. The disciples of Emerson, of Carlyle, of Newman, and of Theodore Parker, had their conclaves with a view to infidel aggressions; though, happily, error being negative rather than positive, had less adhesiveness than truth, and possessed not so much of the centripetal as of the centrifugal power. It was cold and repulsive, or only heated by a consuming virus which, left to itself, and not indiscreetly opposed, fed upon that, such as it was, which it was intended to sustain. Illustrating his remarks by reference to the battle of the great hierarchies of darkness formed in confederation against a virgin Christianity, only to be routed and dispersed, he pointed out, in glowing language, the application of this law to Christian fellowships, which, formed for the promotion of Christ's glory, were invested with a sacredness which raised them above the highest secular societies, and placed them beyond their pale. As a denomination, if they had not been foremost, they had always been firm, in the advocacy of the independency of the churches. No advantages, in his opinion, which could be secured by confederacy of churches, could compensate for an infringement of their individual liberty—a distinction and a privilege which, though it may be by some esteemed a weakness, was in reality the secret of their strength. To say the least, its maintenance put them in sympathy with apostolic spirit and precedent. He deprecated, however, pushing the principle of confederation beyond its legitimate bounds, for they might be assured that any Union which should either directly or covertly interfere with the internal affairs of their distinct fellowships would invite and ensure its own destruction. But more precious even than this was the spirituality of their communion, their conformity to the doctrine, the moral, and the precept of the Cross. To preserve this intact, and to nourish its progress, the less churches, as such, had to do either in their congregations or representative capacity with foreign and intrinsic interests and questions the better. That godly men, in their individual capacity, are under as much obligation as others to render any service they can to the State, to the promotion of civil order, and the advancement of social institutions had long been a settled conviction with him (the President); if not, what was to become of public affairs, when all men are devout? But Christian churches stepped out of their divinely-instituted province, and both indicated and enhanced their decline, when they busied themselves with the policies of empires, or the secular interests of cities. Passing on to notice the tendency in the present day to estimate the progress of religion by the actual numbers added within given periods to the community, he asked was not this superficial piety and semi-com-

mercial religion rather a feature and bane of the times, while they were summoned by unmistakable signs around them to endeavour to combine ardent consecration with translucent sobriety—a sobriety, the masculine and yet delicate sequence of profound reflection, and of large and elevated views of the great Christian scheme. It had been thought by many that they had, as a Union, fallen in some degree into this error in the yearly reports they presented. Immense labour, and most commendable industry, were enlisted in preparing the tabular results of denominational survey; indeed, diligent search seemed to be made after every man, woman, and child in the United Kingdom who was fortunate enough to have been immersed, and the result was a vast and somewhat motley picture in water-colours. (Laughter.) How far it might be wise to adopt the principle of selection, to admit into the Union, and identify with its reports, those only who recognised and approved its existence, who were in harmony with its prevailing tenets, and who ministered to its strength, might deserve the grave and careful consideration of the body. Some such course might result in gain or power what they sacrificed in extent. But whatever might be the future course the Baptist Union might pursue, or however manifold the labours it might undertake, he trusted it would never present to the world the spectacle of a confederate assembly entertaining Utopian schemes, and cherishing wild and sanguine expectations; but, manfully fulfilling its self-imposed duties, let it show that it can calmly wait the result, and that it is not prone to fall into the benumbing and too current error of calculating moral issues by material rules. If the spirit of animation which the Union is evincing was to be maintained, it must be pervaded by a frank, hearty, and fraternal temper. There must be amongst them no petty jealousies, no assumptive airs, no personal ends. There were some men to whom personal estimation was as the bread of life, who delighted to stand alone, to occupy a solitary eminence—whether it be a mound of earth or an emerald throne—to sway a self-constructed sceptre, and to regale their ears with the applause of the many, whether it be from the classic heights of Areopagus, or from the crowded purlieus of the Forum. Happily those were the exceptions to the general rule—a sort of *lusus nature* in the grand economy of social life—men whose notoriety depended on their isolation, and who, therefore, neither derived from nor imparted refinement to the age in which they lived. But minds of a different mould, of more healthy instincts and modest mien, delighted in kindred alliances, revelled in the light their fellows shed, and attained to the high and precious eminence of esteeming others better than themselves. If that spirit but pervade the Union whose interests they sought to promote that day, it would secure the approbation of God and the esteem of men; and it would not only be invested with a moral charm, but would unfold an enduring life. In conclusion, the President mentioned several objects which he thought would engage the attention of the united body. These were the raising of funds for the erection of meeting-houses in populous and necessitous districts; the supercession on practicable and safe principles of the distinction between General and Particular Baptists; the removal of all national and ecclesiastical exactions from Nonconforming communities; a careful attention to the Governmental system of education, which in the hands of a great party was now worked adversely to the principles and interests of Dissent; and the establishment of a denominational fund, for the relief of the widows of ministers and of superannuated labourers. With regard to the latter, on which he laid great stress, the rev. gentleman suggested that if the ministers of the present day would contribute an annual amount towards such a result, it would be supplemented by the wealthier friends of the body.

On the motion of the Rev. W. ROBINSON, of Cambridge, seconded by the Rev. N. HAYCROFT, M.A., of Bristol, the thanks of the Union were given to the Rev. J. P. Mursell for his excellent address, with a request that he would place it at the disposal of the committee. The PRESIDENT acknowledged the vote, and intimated his ready compliance with the wishes of the committee.

STATISTICS OF THE BODY.

The Rev. J. H. MILLARD, the secretary of the Union, then read a complimentary message from the committee to the members of the Union, congratulating them upon their assembling in the town, and containing some interesting statistical information. Within a radius of fifty miles round Birmingham, including some ten different counties, there were now 317 churches belonging to the Baptist denomination, having an aggregate membership of 260,985 persons. Of this number of churches 225 had grown up during the present century, and during the past year the multiplication of churches had proceeded with a constantly-accelerating ratio. In the whole ten counties within fifty miles of Birmingham the number of church-members belonging to the denomination was 1 in 70 of the population; but in the wealthy mining and industrial portion of Staffordshire the number was less than 1 in 700 of the population.

ROMANISM, SCEPTICISM, AND BAPTIST PRINCIPLES.

The Rev. GEORGE GOULD, of Norwich, then read a paper on "Romanism and Scepticism viewed in relation to Baptist principles."

Mr. Gould sketched the religious history of the country during the present century, and especially the last thirty years, and stated that while missionaries had been employed to evangelise distant nations, controversies had sprung up at home, between those who equally laid claim to the title of Christians, which were not so much occasioned by details of practice, as they disturbed the foundation of our faith. As a Christian community the Baptists had their own ground to maintain, and as their fathers were honoured of God to be in the van of former missions, so they, if they were faithful to the principles they avowed, might show to their fellow believers how they might most surely contend against that combined attack of Romanists and Rationalists which had already been made upon them. Of the seceders to Romanism from the Protestants of this country, it was beyond question that they were for the most part members of the Anglican Establishment, and as a body opposed to the Evangelical doctrines which many earnest and pious ministers of that Establishment habitually

preached. Their leaders were clergymen who had accepted the Articles, and Book of Common Prayer, and the ordinal, as the legalised dogmatism and ritualistic teaching of the Church, and the laity who followed them were chiefly influenced by the Book of Common Prayer. Each of them believed, and was trained by the Church in the belief, that the Word and sacraments were to be restricted to those who received Episcopal ordination. Each of them believed the sacraments ordained of Christ were effectual signs of grace. Apostolic succession, baptismal regeneration, the benefit of auricular confession in cases of sickness, the power of the priesthood to absolve the penitent from his sins, the real presence in the consecrated bread and wine of the Eucharist, and their cognate dogmas, were cordially received by them as explicitly or implicitly taught in the Liturgy, and for a while they were content to remain in the Anglican Establishment, because it assented to and implied these so-called Catholic tenets. By degrees some sought refuge in the Church of Rome, but the great body of those who clung to these doctrines as the teaching of the Anglican Establishment remained in its communion, and manfully strove to vindicate their position. Other influences, beyond the teaching of the great body of the clergy to which he had referred, for the increased tenderness of Englishmen in forming their estimate of the Romish doctrines and practices, were the fascinating beauty and the seductive charms of "The Christian Year," the revival of taste as shown in fondness for mediæval buildings and Gothic architecture, a desire to make the public service of God as artistic and finished as the performance of an opera, the increased regard for ritual amongst the Evangelical clergy, the importance attached to early communion that the Lord's Supper might be received fasting, the custom among ladies of wearing the cross as an ornament, the formation of sisterhoods and confraternities, and guilds for Church purposes, and above all the leavening of the minds of the children taught in National Schools of this country with Church principles, and the hostile tone of the press generally against Evangelical Dissenters and their avowed principles. Meanwhile this fact stared all Englishmen in the face that the clergy of the Establishment need not so much inquire whether their teaching of doctrine was true, as whether it was legal. But Church authority in matters of faith had never been assented to universally, and whenever it had been specially insisted on, had invariably produced a reaction in the direction of Rationalism. The history of this century merely supplied a new illustration of the law that priestly assumptions made men incredulous or infidel; in the one case a vicarious officialism was made the guarantee of everlasting life, in the other the historical basis of Christianity was denied. The tendency towards Rationalism, however, had been fostered by the circumstances of the age scarcely less than by the condition of the Establishment. Through the application of the German theory of historical criticism, which Niebuhr and others used to classical documents, to the Holy Scriptures, a new school of theology had arisen, the drift of which was to explode all belief in a Divine Redeemer, who, by the grace of God, tasted death for every man, and to leave the Bible as a collection of myths and poems, of incredible histories and bewildering prophecies, in the midst of which philosophic souls might discover a scheme of morals and religion fitted to make a Deist glad. The Baptists were happily guarded against both the great sources of error. He held that no one was to be accounted a Christian until he believed in his heart in the Lord Jesus, and made confession of Him with his mouth. They stood alone among the disciples of the Lord Jesus in drawing a line between those who were children of God and of faith, and all others. They believed that by grace they were saved through faith, and that this grace was the gift of God, thus effectually guarding against the errors both of Popery and of Rationalism.

A vote of thanks to Mr. Gould was moved by Dr. GOTCH, of Bristol College, and seconded by the Rev. S. G. GREEN, B.A., of Rawdon College. Several of the delegates expressed the hope that the paper would be published in a separate form, and circulated as widely as possible. The Rev. F. TRESTRAIL stated that, in a conversation he had had with Sir M. Peto last week, he said he would do his share to help in giving the papers a wide circulation. The Rev. J. J. BROWN suggested that when the delegates returned home they should solicit some subscriptions to put the paper into proper circulation. The Rev. J. H. MILLARD said a fund would be opened for the purpose of promoting and circulating the papers, and they would be very glad to receive subscriptions for that purpose. The motion was passed.

THE GENERAL BAPTISTS.

The Rev. W. UNDERWOOD (Nottingham), was then called upon to read his paper upon "The General Baptist Denomination; its Past History, Distinctive Peculiarities, and Present Position." The founder of the first General Baptist Church bore the very common name of John Smith, who lived about the year 1600, and who was spoken of as the leader and guide of John Robinson, "the father of the Independents." After giving a sketch of the early history of the body, Mr. Underwood said that the following statistics gave a general idea of the present condition of the Connexion:—Number of churches, 150; members, 21,031; ministers, 100; chapels and preaching-places, 270; Sunday scholars, 28,923; Sunday-school teachers, 4,194. Not fewer than one-third of the churches were destitute of stated pastors, and were supplied either by brethren who had retired from the pastorate, by students, or by occasional preachers, the latter being rather numerous. Three-fourths of the ministers had had the benefit of academical preparation. The amount of income which they received was below the average of what was given in some other denominations, but was much higher than it was twenty years ago. About one-fifth of the ministers had been received from other denominations, chiefly from the Particular Baptists, so that their doctrinal training had not been uniform. He then gave an outline of their creed as he understood it. It differed little from what is generally accepted. The

General Baptists, however, using the words of the Confession of 1660:—"All children dying in their infancy, and not having personally sinned, were subject only to the first death, which comes upon them for the sin of Adam, whence they shall be raised by the second Adam; so that none shall suffer eternal death." This point they held to be most important, believing that, if universally accepted, it would help to destroy the prevailing prejudice in favour of infant baptism, and that it would have secured their forefathers from the charge of slaying the souls of babes and sucklings, by depriving them of the visible symbol of salvation. They believed that the death of Christ was voluntary and vicarious, and that his obedience and sufferings constituted a true atonement, satisfying the divine law, reconciling God to man, and man to God. But the distinguishing tenet from which they took their name, General, was the love of God to all mankind. (Applause.) Their ecclesiastical polity was in close agreement with that of other Congregationalists. In the matter of communion their practice was very far from being uniform. The points of difference between the General and other Baptists were then alluded to in the way of an exposition.

The Rev. B. EVANS, D.D., proposed, and the Rev. W. WALTERS, of Newcastle-on-Tyne, seconded, a vote of thanks to the Rev. W. Underwood. The Rev. W. R. STEVENSON expressed his high approval of the paper. The Rev. J. C. PIKE, while he approved of the paper, could not endorse the exposition of doctrines that had been made, as those which he professed. The Rev. J. LEWITT was of opinion that the doctrines held by five-sixths of the brethren had been correctly laid down by the reader of the paper. The motion was then passed.

OUR ECCLESIASTICAL ESTABLISHMENTS.

The Rev. W. ROBINSON (Cambridge), then rose to propose the adoption of a "petition for inquiring into our ecclesiastical Establishments." He urged the importance of bringing the question before Parliament, chiefly on the ground of the fact, that any movement on the subject would have to emanate from Parliament, and he thought that they should appeal at once to that body. It was a business-like proposal, which he hoped the brethren would adopt. A short discussion ensued as to the best time for considering the petition, and it was ultimately postponed.

THE DINNER.

The session adjourned at three o'clock to the Royal Hotel for dinner. There the chair was taken by Mr. W. Middlemore. After dinner, the Rev. J. J. BROWN, in the name of the local committee, bade a hearty welcome to the Chairman of the Union, the Secretary of the Union, and all the ministers and delegates who had favoured them with their presence that day. (Applause.) The Rev. J. P. MURSELL acknowledged the welcome in brief but suitable terms. The Rev. Dr. UNDERHILL, referring to the expressions of fraternal love which fell from the lips of the Rev. R. W. Dale at the ceremony of the previous day, said he had been called upon to tell Mr. Dale that they frankly reciprocated the wish for union in the conflicts that were before them, as there had been union in the conflicts which were past. He was quite sure all the brethren would unite in wishing peace and prosperity to the sister churches of the Independent body. (Loud applause.) The Rev. R. W. DALE, in obedience to loud calls, then rose, and was warmly cheered. He said he desired to express most cordially, on behalf of the churches of the Congregational order, the gratitude which he was sure they would all feel when they heard of the very kind and Christian terms in which they had been spoken of again and again, in the course of the meetings of the Baptist Union. They had so long lived in affection together, that he almost began to ask whether there had been a lover's quarrel which had occasioned the particular expressions of goodwill which had been made again and again during the last day or two. (Laughter and applause.) He had been much pleased with the paper of the Rev. G. Gould. He (Mr. Dale) was not altogether destitute of moral courage, he hoped; but he was not altogether destitute of modesty; and he thought he would be guilty of a singular display of rashness if he attempted to meet the reader of that paper single-handed; but when he was surrounded by all the Philistines—(Hear)—he would not venture to touch him, whose sword was like a weaver's beam. (Laughter and applause.) After some further playful allusions to the question of baptism, he said he was very pleased to think that the Baptists believed they could deal with some forms of the errors dealt with in the paper read better than the Congregationalists, and hoped they would put forth their energies in that respect. In conclusion, he expressed his earnest and most sincere hopes that the exertions put forth by the members of the Union in their churches and congregations would be abundantly blessed. (Loud applause.)

The Rev. Dr. ACWORTH then briefly introduced the subject of the Freed Men's Aid Association, and Mr. LEVI COFFIN spoke a few words on behalf of the coloured freed men of America.

The Union then adjourned to the chapel, when the subject of the petition to Parliament for an inquiry into our Ecclesiastical Establishments was resumed, and a committee appointed to draw up a draft form of petition.

MR. BROCK'S SERMON.

In the evening the Rev. W. Brock, of Bloomsbury Chapel, preached to a densely-crowded congregation, the delegates occupying the space inside the communion rails. The Rev. Isaac Lord conducted the devotional part of the services. The preacher chose

for his text, 1 Corinthians i. 17, "For Christ sent me not to baptize, but to preach the Gospel." Dividing his subject in the usual manner, he propounded—first, that baptism was not efficacious to salvation; second, that it was not essential to salvation; third, that it was not contributive to salvation; fourth, that it was not preliminary to salvation. These propositions were evidently advanced in reference to what he referred to as a growing stress, which was being laid by all Pædobaptist Christians north or south, on baptism, as an initiatory act to the salvation of God. He asked, if it were neither efficacious, contributive, nor preliminary to salvation, what was it? If it occupied neither the higher, nor lower, nor intermediate place, what place did it occupy relatively to a sinner's condition in the sight of God? He answered, no place at all. Until men were reconciled to God they had no business with baptism. Until that took place, they were in one sphere and baptism in another. It was a privilege they were unable to enjoy, a duty they were unable to discharge, an act they were unable to understand, an institution which, until the preaching of the Gospel became the power of God unto salvation, must be reverently let alone. The rev. gentleman proceeded to explain and illustrate the significance of baptism, as administered in the form of immersion. The service concluded with the benediction.

OUR ECCLESIASTICAL ESTABLISHMENTS.

The second day's (Thursday's) sitting of the Union took place in the upper schoolroom of the Wycliffe Chapel, Bristol-road, the Rev. J. P. Marsell again presiding.

The first business related to the adoption of the petition for "inquiring into our Ecclesiastical Establishments."

The Rev. Dr. THOMAS, of Pontypool, read the following draft:—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The humble petition of the Baptist Union of Great Britain and Ireland, assembled in session at Birmingham, on the 12th and 13th days of October, 1864, sheweth that your petitioners, representing upwards of 2,000 congregations in the United Kingdom, are loyal subjects of her Majesty the Queen, and bear their full share of the burdens of the State. That your petitioners consider that they ought to be in a position of civil equality with all other classes of their fellow subjects, and they acknowledge with gratitude that they have at various times been relieved from great civil and religious disabilities to which they and their forefathers were formerly subject. That your petitioners believe your honourable House has no adequate conception of the intolerance and pecuniary loss to which Nonconformists are still habitually subjected owing to the predominance which unrighteous ecclesiastical laws give to one portion of her Majesty's subjects, and which are in direct contradiction to the great principles of civil and religious liberty. That your petitioners do not, however, chiefly complain of the injustice with which Nonconformists are treated. In their opinion the Kingdom founded by Him whom they adore as King of kings and Lord of lords, is immeasurably the most important institution on earth; the corruption of that Kingdom one of the greatest of existing evils; and the subjection of the Christian Church to the control of the State the surest way of producing that corruption. That your petitioners wish it to be understood that they do not seek the overthrow of any church, but long for the purity and prosperity of all churches, and desire as essential to their purity and prosperity that they should not receive pecuniary support from the State, and that in spiritual things they should be wholly independent of State patronage and control. That your petitioners rejoice that there is a growing conviction among thoughtful men that the entire separation of thing ecclesiastical from the sphere of statesmanship would be an inestimable blessing, not only to our own country, but to the world. That your petitioners, therefore, pray your honourable House to take such steps as in its wisdom it may think best, for inquiring whether our national ecclesiastical Establishments be not unjust and injurious. And your petitioners will ever pray, &c.

The Rev. W. ROBINSON, of Cambridge, moved, and Mr. W. MORGAN seconded, the adoption of the petition. The Rev. H. HINTON moved that the word "humble" be left out, which was agreed to, and the petition was then adopted. It was afterwards resolved that a deputation from the Union should take the petition to Mr. Bright, and ask him to present it to the House of Commons. A further resolution was passed, appointing a deputation to attend the meeting of the Congregational Union, at Hull, this week, to bring the petition before that body, and to solicit their support.

THE FREEDMEN OF AMERICA.

The assembly then adjourned to the chapel below, which was filled with delegates, a very large number of spectators occupying the galleries. After some devotional exercises,

The Rev. J. HOWARD HINTON introduced Mr. Levi Coffin and Mr. Albright, who made an appeal for help on behalf of the freedmen of America, which was well received.

The Rev. J. H. HINTON moved, and the Rev. F. TRESTRAIL seconded, the following resolution:—

That on unquestionable evidence there are now far more than a million, and probably quite one and a half millions, of refugees from slavery under the sheltering care of bands of Christian benefactors from the Northern States, and that these Christian benefactors are carrying on a great and successful work with inadequate means and overtaken strength. That these facts, in connection with the contributions by America of the munificent value of full £200,000 to Ireland and Lancashire in the time of their distress, call now on the Christian people of Great Britain for an adequate and grateful return, and this Union therefore recommends the case as one for prompt liberal contributions throughout the Baptist churches. This resolution was passed.

The Rev. W. WALTERS then introduced Pasteur A. Dez, Baptist minister at Paris, who briefly addressed the meeting.

PERSONAL RELIGION.

The Rev. C. M. BIRRELL, Liverpool, then delivered an address upon "The Influence of the Present Times on Personal Religion."

He commenced by remarking that some ships behaved best in a gale, in light winds they rocked themselves to pieces. To a Christian man adversity was not the most dangerous condition. Fine weather tried him the most. The Church of Christ in this country enjoyed at the present considerable external ease. They had been free from the grosser forms of persecution for several generations; the pillory, the chain, and the stake had not been used for Christ's sake against any living Englishman. The present generation had witnessed a change, though of a different kind, scarcely less marked, a change from a state of profound popular ignorance to one of considerable popular intelligence. In the face of all their unsettled theories and unfinished disputes, education had been steadily moving forward, covering every day a wider field and assuming a higher character. This change had already raised a tide in literature. The old channels were fuller than ever, and new streams rushed in every direction. As Christian ministers they pursued their work under different conditions to those which met their predecessors, and it was of the first importance to form as accurate a conception as possible of the corresponding alteration required in their conduct. The multiplicity of subjects brought before a congregation had a tendency rather to dissipate attention than to form habits of thought. (Applause.) This was further increased by the reading of daily papers. The ministers never had greater facilities for settling doubts about the Scriptures, that they had at the present time; and it was their duty to study the true meaning of every word of God's written message to mankind. (Applause.) The present times were distinguished by an intense spirit of commercial enterprise and a corresponding elevation of the social condition of religious men. This indicated a condition of extreme peril. The business which in infancy had to be watched day and night, when established had to be not only kept abreast of its rivals, but pushed before them. The earliest object of labour was to secure the means of comfort, of education, and of usefulness, but when that has been gained a certain social elevation comes within the field of sight which at all hazards must be reached and handed on to the next generation. During this ascent tenderness of conscience gradually departed, and freshness in domestic worship gave place to a hardening form. Probably enough the place in the house of God was "filled up," but devotional meetings of the week had long been sacrificed to the pressing wants of business. In times of persecution the sky was clear; but in such times as these the fog had settled upon all objects, and turned them into a single mass. To refuse to speak blasphemy before instruments of torture did not require half so much spiritual power as to ascertain how to act in the midst of society professedly on good terms with Christ—(applause)—but unconsciously to a large extent, even to itself, imbued with a spirit completely devoid of His. (Cheers.) How to preserve the balance between those courteous relations with the world which were imperative upon them, and the friendship with it which was death, was the problem of perpetual pressure at the present day. (Loud applause.) Christian fathers and mothers had adopted a style of entertainment which had no tendency to form a religious household. With nothing in itself positively sinful, a certain mental restlessness, a dependence on excitement, and a love of the frivolous, had been created in the young that unhinged the attention, and disqualified from religious thought. There might be nothing wrong in the dance, not much wrong possibly in the midnight party, yet when these filled a large space in the time and talk of the family, reasonable young persons felt their incongruity with what was spiritual, and concluded that their parents, whatever they might profess, did not mean that they should not grow up to be like the persons with whom they were thus associated, and who were with so much ceremony invited to their homes. It might be asked whether he recommended the dull, formal, profitless gatherings in which no one had anything to convey to another but tedious gossip. He would reckon it base to impute to Christians the inability to make time pass both intelligently and joyously; but he would rather that their daughters endured the gloomiest evenings ever imposed than be doomed to gallop round a room in the embrace of an empty fellow—(loud applause)—who might happen to have a passable person and an ability to cut the most recent figures in that kind of *divertissement*. In the one case their patience would be tried, and by being tried perhaps improved; in the other their self-respect might be lowered, and the bloom of protecting modesty imperilled. (Loud applause.) The responsibilities of a minister in dealing with these matters were in conclusion then alluded to.

The Rev. Dr. ANGUS proposed the thanks of the conference to Mr. Birrell. Anything more adapted to the necessities of the times he never heard. (Hear, hear.) Their efficiency as a church and as a union depended largely on the culture of the very spirit inculcated in it. The Rev. W. STEVENSON, of Nottingham, seconded the resolution. Referring to the popularity of sceptical books, and the prevalence of sceptical sentiments, he agreed with Mr. Birrell that it was the most manly and effective course to recognise the fact in the pulpit, and for the sake of the rising intelligent young men to meet the difficulties, and remind their congregations that there was no historical or moral subject whatever with respect to which doubts and difficulties might not be started. He also endorsed his sentiments on the subject of amusements, and had carried them out in his own pastoral experience at Nottingham with great success. It was well that, as Christian pastors, they should acknowledge the fact that man required recreation, but at the same time they should point out the limits as to time, place, and company which ought to be observed. On the subject of commercial enterprise, they should enforce the duty of Christian people living within their income. The resolution was put to the meeting, and carried.

CHURCH WORK IN LARGE TOWNS.

The CHAIRMAN having offered up a prayer, The Rev. J. P. CHOWN, of Bradford, proceeded to read a paper on "Church Work in Large Towns." This work, he said, was specially solemn and important

to consider in view of the great multitudes gathered together in towns as immense reservoirs of spiritual power for good or evil. It was of unutterable importance to ask themselves how most thoroughly and effectually these centres of population might be wrought upon for good. It was a problem which he was disposed to regard in a hopeful light, though not unmindful of the dark shades of the picture. These masses of people were by no means so much under the power of antagonistic influences as was sometimes supposed. Their tendency to vice, immoral literature, and infidelity had been grossly exaggerated, and was in many respects unfounded. Where in all the world would they meet with a sublimer spectacle than had been witnessed in Lancashire during the awful times that part of the country had come through? (Hear, hear.) The patient endurance of the operatives was the sublimest heroism the American war had called forth. There was material in character such as this, which, if it were only influenced by the spirit of the Gospel, would make a power the like of which the world had never seen. The manufacturing districts, with which he was more particularly familiar, would bear most favourable comparison with any other part of the country. The population there was rapidly improving every day. They would find many people among the labouring classes familiar with some of the best and noblest literature of the world, and in the humanising influence of some of the noblest employers of labour the world had ever seen, a prospect was opening up which they could not well realise. There was a degree of quickened intelligence among the people in large towns—arising from mental friction and association in mills and warehouses, and the higher remuneration paid to labour—which enabled them to avail themselves of means of mental and social improvement, the results of which were increasingly seen from day to day in the daily life of the working classes, and in the prevalence of Sunday-schools, young men's classes, mechanics' institutions, and other kindred institutions, by which a taste for self-improvement was awakened. He also commented on the popular capacity to estimate things at their proper value; their sympathy with Christian institutions, even when not avowedly connected with them; their breadth and depth of purpose; and their enterprise in carrying out any purpose they might form. All these things he considered favourable to the work to be done by the church. The number of educational and social organisations with which the church was surrounded in such localities, could also be used as handmaids in the glorious work of Christianity. These advantages were by no means unmixed with disadvantages, but, on the whole, they constituted the most promising field of labour that could be found. As to how they were to be turned to good account, he thought it was a mistake to confine church work to official agency. Nothing short of united consecration, on the part of every individual composing the church, would enable the church to exert her proper influence. The best preparation the Church could have for its work was to be braced up and knit together in its fellowship, and then filled with Divine power from on high. In order to realise this state of things, he pointed out the importance of loving pastoral influence brought to bear in personal intercourse with the congregation. Having illustrated the point with some detail, he emphasised on the value of prayer-meetings, and then went on to speak of the instruction of the young as the next important department of church work. He next recommended operations among the outlying population, by means of district stations for schools and preaching. He also pointed out the necessity of a church being willing to separate into two congregations when too large, as he considered repletion fatal to congregational vitality.

The Rev. W. BROCK moved a vote of thanks to Mr. Chown for his interesting and suggestive paper. He had himself had a good deal of experience in church work in town, and he agreed with Mr. Chown that people in towns were not so bad as they were sometimes represented. He had known his friends in St. Giles's very indignantly resent what they had called the calumny of making St. Giles the exponent of degradation and everything that was bad in British life. (Laughter.) He must say, that having had fifteen or sixteen years' experience in what might be considered the most excruciating experiment of church work, that the experiment had succeeded most admirably, and quite beyond any expectation he had. He proceeded to define the way in which pastoral work should be done, prescribing good temper, affability, true courtesy, tact, sagacity, and non-technicality in the ministrations of the Gospel. The Rev. J. T. BROWN, of Northampton, seconded the motion, speaking of the difficulty of rural church work as contrasted with work in towns. The resolution was carried.

CONVERSION.

The Hon. and Rev. B. W. NOEL, M.A., read a paper on "Individual Effort for the Conversion of Sinners."

Having enumerated the various agencies in operation for the spread of the Gospel, he said that although, in respect of benevolent activity, they were in advance of the last generation, the amount of direct success was small. From what he knew of the different denominations of Christians in England and Scotland, he did not think that the Churches which practised the baptism of believers exclusively were either less pious or less active than those of other denominations; and yet the whole average number of additions to those Baptist churches during the last year was not more than two to each church. If other churches had not realised a larger number of conversions than that, then the Church of Christ had made no progress last year in its mission to bring the world to Him. This painful fact might lead them to ask two questions—first, whether they had been doing the work of God faithfully; and secondly, whether there were not many believers doing nothing who ought to be engaged. The number of their additions was less than the number of their children, who, from their age, might be added. If so, then many children of their members must be living in neglect of the Saviour; and if the children of pious parents continued unconverted, it was because the parents were not heartily seeking to save them. He proceeded to enforce the lesson that every individual in the Church, in whatever sphere, should individually seek to save in-

dividuals. All believers had a right to speak to any number of unconverted persons to which their powers and opportunities might be equal. There was little danger of their doing much mischief, while it was certain they might do much good. He commended the example of the forty gentlemen who had lately commenced preaching at their own expense throughout Ireland. He characterised individual work as more effectual and profitable than even preaching, and advised every Christian to select one or more of their unbelieving relations as the objects of their untiring and prayerful efforts for conversion. He condemned idleness in those professing to be Christians, and remarked that they must ascribe the ruin of souls, not to the sovereignty of God, but to the culpable neglect of this class. This point he enlarged upon at length, and went on to show that it was the duty of ministers to show an example in individual effort. He thought the churches were in danger, and degenerating. Liberty and prosperity brought wealth, and wealth led to architectural splendour, and that drew richer congregations, while it repelled the poor. Then followed artistic singing and less evangelical preaching, adapted to please but not to save. (Applause.) Then the rich were likely to be admitted to their churches without proof of conversion, so their churches filled with unconverted members, like the church at Laodicea, might have all external prosperity, with the lukewarmness which the Lord abhorred; but let the church-members work, all seeking to save others individually, and this degeneracy would be prevented.

On the motion of the Rev. Mr. HUNTER, of Nottingham, seconded by the Rev. Mr. MARTIN, of the same place, a vote of thanks was presented to the Rev. B. W. Noel, M.A., for his paper.

THE DINNER.

The Union then adjourned to the Royal Hotel for dinner. Mr. J. H. Hopkins took the chair. There was a very large assembly. The Rev. Dr. ACKWORTH proposed:—

That the hearty thanks of the Union be given to their kind and hospitable friends at Birmingham, and more especially to W. Middlemore, Esq., chairman of the managing committee, and the Revs. C. Vince, J. J. Brown, and B. C. Young, the local secretaries, for their unwearied and most effectual attention to the comfort of the delegates and visitors.

The Rev. F. TRESTRAIL seconded, and the Rev. J. P. MURSELL supported, the motion, which was passed with loud applause. The Rev. C. VINCE and the Rev. J. J. BROWN acknowledged the compliment paid to them. The Rev. J. P. CHOWN proposed, and the Rev. J. H. MILLARD seconded, a vote of thanks to the preachers, and coupled with the vote a request that the Rev. Dr. Brock would allow his sermon to be printed forthwith. The motion was passed. The Rev. Dr. BROCK said he would be most happy to hand over his MS. to any suitable person, but he confessed he would not like to bury it in a magazine. (Laughter and applause.) A vote of thanks was then passed to the chairman, and the proceedings closed.

MR. NOEL'S SERMON.

In the evening, the Hon. and Rev. B. W. Noel, M.A., preached in Graham-street Chapel. The place was crowded to suffocation, and many were unable to obtain admission. The preliminary service was conducted by the Rev. J. Lewitt, of Nottingham. The venerable preacher chose for his text Acts xiii. 38—"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." From these words the rev. gentleman delivered an earnest discourse. He was listened to with riveted attention throughout by the crowded concourse, while with simple, quiet eloquence he enforced the evangelical doctrines suggested by the text.

SYNOD OF THE ENGLISH UNITED PRESBYTERIANS.

The second meeting of the English Synod of the United Presbyterian Church commenced its sittings on Monday evening, Oct. 10, at the Albion Chapel, Moorfields. The Rev. Dr. Hugh Crichton, of Liverpool (the retiring Moderator), preached an appropriate sermon, at the conclusion of which the synod was constituted. The Rev. Robert Redpath, M.A., of Albany Chapel, was unanimously chosen moderator.

On Tuesday the first meeting for business was held. After devotional exercises, there was a good deal of discussion as to the constitution which should be given to the Home Mission Board. Mr. SAMUEL STITT, in moving the subject, said,

This question was one which had deeply interested the entire Church with which they were associated. They had been favoured by God during the last few years with a very large measure of success in their efforts in this direction; and if proof were needed of that success he might refer to what had been effected in London itself. A few years ago the number of congregations in this Presbytery in London was three, but now there were five or six other congregations, each in a more flourishing state than the other three were formerly, and had been a source of pecuniary advantage to the Church at large. What had been accomplished in London, Newcastle, and to some extent in Lancashire, it had become very obvious to even those in the North, removed from the scene of action, might be accomplished in England on a much wider scale. They did not propose to interfere with the Home Mission Board in its judgments, or grants of money. All that they sought—and he thought they were justified in seeking it—was that in regard to the English Synod, they should have a voice in the consideration of its questions and a share in carrying out its plans. (Cheers.) The plan was that there should be added to the Home Mission Board of the Church, and constituted a part of it, sixteen members who should be chosen from the southern part of the kingdom. As the Home Mission Board consisted of from twenty-four to thirty members, the proportion would not be too large, viewed in reference to them, and not too large for carrying on the

work under their direction after it had been agreed upon in the South.

Dr. McKerrow, Dr. Edmond, Mr. Towers, of Birkenhead; the Rev. Mr. Bell, of Newcastle; the Rev. H. M. McGill, and others, took part in the discussion, and eventually a committee was appointed to consider and report on the subject.

The next subject was to consider overtures by the Presbyteries of London and Lancashire, requesting the synod to confer on the state of vital religion in our churches and neighbourhoods, and on the means to be adopted for its promotion. This subject was discussed, and eventually Dr. EDMOND said he thought a schedule of questions might be drawn up, and a committee appointed to consider them, and to report at the next synod. Dr. CAIRNS seconded the motion, which was carried *nem. con.*; and Dr. Edmond, Dr. Cairns, Mr. Towers, and Mr. Purvis were appointed the committee. The meeting adjourned at three o'clock.

On reassembling in the evening there was a largely-attended public meeting for the exposition of United Presbyterian principles. The proceedings of this meeting were very interesting, and the audience, amongst which were many ladies, frequently testified by applause their approval of the sentiments given utterance to by the various speakers, among whom were Dr. Cairns, of Berwick; Dr. Skinner, of Blackburn; Dr. Edmond, of Highbury; and the Rev. A. M'Leod, of Birkenhead.

On Wednesday, Dr. EDMOND presented an overture from the Presbytery of London on the following subject—"How far and in what ways there may be co-operation with the brethren of the English Presbyterian Church in existing circumstances, with a view to ultimate union, and until such union may be happily consummated." After some discussion the subject was referred to a committee. Two deputations were then received from the Calvinistic Methodist Association of North and South Wales, and the synod was addressed by the Rev. Mr. Davies, of Pwllheli, and the Rev. Mr. Taylor, of Bootle, near Liverpool, who gave an account of the progress of the Welsh Calvinistic Church, both in North and South Wales. The Rev. Mr. WILLIAMS, of Swansea, next addressed the synod, and thought it would be very desirable that the Presbyterian Church and the Welsh Calvinists should be amalgamated, if it were possible that they could get over the difficulties which stood in the way. Such meetings as these were thought little of in Wales unless they had about thirty sermons.

This was necessary in Wales. If he were to go home and tell the people he had visited this synod, he was certain the first question that nine out of ten of his brethren would ask him would be, "How many times did you preach? What sort of a sermon did Dr. Edmond preach?" and so on. (Laughter.) Speaking of the Welsh language, he said the English supposed that it was fast dying out, but there were districts where the people would speak Welsh 150 years hence, and some of them hoped to the end of the world. (Laughter.) A Scotch friend of his suggested that the business meetings in Wales should be transacted in the English language, just as they were in the Highlands of Scotland. He told his friend that the people of Wales would never submit to that, and they would not. They would have all their meetings conducted in their own language, for out of about 900 chapels, there were only 50 where the English language was used.

The deputations were then nominated for North and South Wales, and also the general assembly to be held in Liverpool. Mr. S. STITT, the treasurer, read the accounts for the past year, which stated that the receipts were 307*l.* and the expenditure 314*l.*, leaving 7*l.* due to the treasurer. The Rev. Mr. BELL moved that the statement be received, and that thanks be given to the treasurer. Dr. SKINNER seconded the motion, and it was carried unanimously. Dr. EDMOND brought up a report from the committee appointed on the previous day to confer on the state of vital religion generally, and to draw up a schedule of questions on that subject. The report, after some discussion, was amended and adopted.

The next meetings of the synod were appointed to be held at Newcastle in 1865. Dr. SKINNER presented an overture from the Presbytery of Lancashire as to the manner of appointing the moderator of synod, and suggested two plans which he considered would obviate some of the inconveniences they now experienced in the nomination of that officer. The Rev. ALEXANDER M'LEOD suggested that as they held their synods in the different presbyteries the nomination of the moderator should be left to them, and that his election should be, as a matter of course, by the synod. After considerable discussion it was resolved:—

That the synod overture the supreme synod to allow this court, when appointing the time and place of future meeting, to elect at the same time the moderator for that meeting. The synod then adjourned.

At the evening sitting there was a public meeting on the subject of missionary labours. There was a large attendance, and very interesting addresses were delivered by the Rev. H. M. McGill, Home Mission secretary of the Church; the Rev. Andrew Somerville, D.D., Foreign Mission secretary; the Rev. Matthew Dickie, of Bristol; Samuel Stitt, Esq., of Cloughton, and other friends. The Rev. Dr. SOMERVILLE, the secretary, remarked:—

The United Presbyterian Church, which was by its constitution a missionary church, had eight separate foreign mission fields—viz., Jamaica, Trinidad, Old Calabar, Caffraria, Algiers, Aleppo, Rajpootana, and China—which included 45 stations and 85 day-schools, and were conducted by 40 ordained European missionaries, 4 medical missionaries, 5 ordained native missionaries, 14 European teachers, and 79 native teachers. The Church took a deep interest in the spread of the Gospel on the continent of Europe, especially in France

and Belgium, and gave grants annually to the extent of nearly 1,200*l.*, to the Union of Evangelical Churches in France, the Evangelical Society of Geneva for Saintorago, in Western France, the Evangelical Society of Lyons for Southern France, and the Belgian Missionary Church. The sum expended on their foreign operations during 1863 was nearly 20,000*l.* The two classes of people whose spiritual good their missions were chiefly seeking were the people of Africa and the natives of India. The measure of success which had been realised in their African missions, as seen in conversions—the best test of missions—had been, according to the means employed, very encouraging. With respect to India, the field they had selected was the British province of Ajmere, 600 miles north of Bombay, having a population, along with Mairwara, of nearly 400,000; but it was situated in the centre of the native Rajpoot State, with a population of 17,000,000, all destitute of the Gospel, and all accessible to the missionary.

The Rev. George BELL, of Newcastle, spoke on missionary work in northern coal-fields. They had thirty-seven places worship altogether, which were all regularly constituted, with the exception of one place, which was only a preaching-station. Mr. SAMUEL STITT next addressed the meeting on the mission work in Lancashire.

During the last ten years the Presbytery of Lancashire had added seven congregations, 1,154 members, 2,000 adherents, 162 teachers, 1,300 Sabbath-schoolers, and 7,278*l.* per annum of income for all purposes. In the same period the congregations connected with these seven churches had expended 16,000*l.* upon places of worship for their use. Whilst the Presbytery to which he belonged only numbered seventeen out of seventy-two or seventy-five of which the synod was composed, in 1862 it contributed 10,170*l.* out of 20,000*l.*, which the whole of the churches of England contributed. He thought very few people had any conception of the magnitude of the United Presbyterian Church. They had 600 congregations, 4,400 elders, 150 students training for the ministry, 170,000 members, with an income last year of 216,000*l.* Every year had shown an increase of income in each department of the church.

After some remarks from the Rev. Mr. DICKIE the synod adjourned.

On Thursday the Rev. Dr. EDMOND referred to the overture of the London Presbytery on the subject of the modification in the mode of worship, so as to adapt it to southern minds. He thought that the subject was one of great importance, and he thought it would be better to postpone the discussion on the overture until another occasion. The suggestion was assented to.

The Rev. Mr. BELL, of Newcastle, brought up the report of the committee on the subject of trust-deeds. He said the committee had not been able to hold a formal meeting, but they had had a considerable amount of correspondence on the subject, the result of which was that they had agreed upon certain suggestions, which they now presented to the synod. Among the proposed alterations were the following:—That the trustees would not be managers of the church *ex officio*, but would simply be the hand by which the several congregations would hold the property, having no power as trustees to interfere, except to protect themselves against loss. The deeds would also contain the details of the management, the rules of which would be drawn up by the Presbytery. The Rev. R. S. SCOTT moved that the alterations be printed and circulated among the several congregations of Presbyterians. Agreed to. The thanks of the synod were passed to the local committee for the admirable arrangements they had made for holding the present meetings, and also to the ministers and elders of Albion Chapel for the use of the edifice. The Rev. Mr. TAYLOR, of Bootle, presented a report from the committee appointed to consider the best means of promoting church extension in England. It recommended, among other things, that for the prosecution of any measure for church extension in England there should be only one home mission committee, that the supreme court be asked to nominate persons who should be appointed by one general synod to form part of the committee, that such members should be expected to attend regularly, and that statements of their operations should be annually given to the English synod. The report was adopted.

The Rev. Dr. M'OBIE introduced a deputation from the English Presbyterian Church, and expressed his hope that amalgamation would be very speedily brought about, as it would be a great advantage if they could receive in union the intellect, zeal, and love of their friends in the common cause. The Rev. Dr. Bruce, the Rev. T. Alexander, and the Rev. Dr. Gillespie severally addressed the synod. When the synod closed, the whole of the members constituting it proceeded to Maryland Point, Stratford, for the purpose of laying the foundation-stone of the new church for the United Presbyterian congregation which had assembled in that locality. The party, after the ceremony, returned to the London Tavern to dinner. The Moderator occupied the chair, and interesting speeches were delivered. The synod's session then terminated.

THE PROPOSED ECCLESIASTICAL COURT OF REVIEW.—We (*Churchman*) are in a position to state that a private but most influential meeting was held in London during the last week to determine upon united action in order to obtain a competent Court of Appeal in matters affecting doctrine.

GRAVEYARD INTOLERANCE.—A recent visitor to the Isle of Wight acquaints us that, while rambling in the burial-ground attached to the Independent chapel at Brading, he was as much pained as surprised on lighting upon the following inscription on a tombstone:—"The three bodies here interred were denied Christian burial by the clergy of their respective

parishes—the two children, because they died unbaptized; the youth because, he had been baptized by a Wesleyan minister. This stone is erected as a tribute of affection for those whom Christ hath received, and as a standing testimony against clerical intolerance." He asks whether we have much right to boast of our superior civilisation, when such a record as this is to be found in the burial-place of the dead?—*Liberator*.

THE CASE OF ALLEGED IMPRISONMENT FOR NON-ATTENDANCE AT CHURCH.—Mr. H. Burton, one of the justices at the petty sessions for the Hundred of Con Dover, states, in reference to the alleged conviction of two farm-labourers for non-attendance at church on a Sunday (copied into our columns from a provincial contemporary), that the charge against Mr. Mason's labourers was for absents themselves from their master's service before the term of their contract was completed, and it was upon that charge alone that the justices adjudicated.

ESTABLISHMENT OF A SISTERHOOD IN LEEDS.—It is rumoured that steps are now being taken for the establishment of a sisterhood in connection with the Leeds parish church. We understand that the movement has the sanction of the vicar, that its chief promoters are the curates of the church, and that the Rev. Mr. Page is to be the principal of the institution. It is stated further that a building has already been, or will shortly be, procured for the residence of the sisterhood. The rules of the establishment are now being printed, and all the information the public may desire on so interesting a matter will doubtless be afforded by their publication at an early date.—*Leeds Mercury*.

THE GAOL CHAPLAIN QUESTION AT PRESTON.—There is some prospect now of the gaol chaplain difficulty at the Preston House of Correction being settled. At the beginning of the week paragraphs were going the round to the effect that opposition had been raised to the application of a grant of 40*l.* made at the last session of magistrates of Lancashire in the purchase of vestments, &c., for the Roman Catholic service in the above gaol. Since then Dr. Goss, the Catholic bishop, has, we understand, written to Mr. T. B. Addison, of Preston, to the effect that the vote named will not be accepted, and that the money needed for the purchase of articles required in the service will be provided by the Catholics themselves.

BISHOP COLENZO AND THE PRIVY COUNCIL.—The question of the deprivation of the Bishop of Natal by the Bishop of Cape Town (Metropolitan of South Africa) will come before the Judicial Committee of Privy Council immediately after the forthcoming Michaelmas term. The question is in the form of an appeal, but it is not yet duly before the council, inasmuch as the Lord Chancellor announced that their lordships would first have to decide whether they have any jurisdiction in the matter. The Bishop of Cape Town insists that there is no appeal to the Committee of Privy Council against his decision, which was a purely spiritual sentence, and that the only appeal he at any time acknowledged was to the Archbishop of Canterbury, as "patriarch" of the Church. In the event of the Judicial Committee deciding that they have no jurisdiction, the Bishop of Cape Town will forthwith memorialise her Majesty to nominate a bishop for the vacant diocese of Natal. Bishop Colenso will of course resist.

Postscript.

Wednesday, October 19, 1864.

AUTUMNAL MEETING OF THE CONGREGATIONAL UNION.

HULL, Monday Night.

At this year's autumnal meeting of the Congregational Union, there has been what has proved to be a happy departure from the ordinary programme. The inaugural address of the chairman, the Rev. Henry Allon, of Union Chapel, Islington, instead of being delivered at the opening of the proceedings on Tuesday morning, has occupied Monday evening; and as the general public can attend better at night than in the day, and the delivery of the address was well advertised, Albion Chapel, a large and noble edifice, was crowded with the members of the various Dissenting congregations of the town. I do not say that he arrangement consulted the convenience of the members of the Union, for after finishing a long railway journey at six o'clock, one is scarcely prepared to listen to a lengthened exhortation which commences at seven; but, as the chairman of the Union has on this occasion probably addressed a far larger audience than any of his predecessors, the arrangement must be pronounced to have proved a complete success.

The address itself was better adapted to such an assembly than that of Mr. Allon last May, inasmuch as it included a wider range of topics, and required less sustained attention. It set out with a vindication of the congregational form of church life, which was asserted to be, in respect of organisation and catholicity, as much entitled to recognition on the ground of apostolicity as that of any other church in existence. They refused the toleration that was condescendingly proffered to them, they admitted no one's right to tolerate, they maintained a right to exist on a perfect equality with other churches in virtue of a law higher than that of man. And if they did not always assert

their right, it was not because of misgiving concerning it on the sole ground of Scripture, in the light of church history; and in the field of simple argument they were ready to demonstrate their church validity whenever occasion might demand. In relation to the Episcopal Church of the land they were Dissenters; their churches derive their popular designation from this fact.

Happily, their rapid growth and relative magnitude is daily rendering it more incongruous, and the time is not far distant when the designation, "Nonconformist"—the expression of a mere accident in our relations to the Established Church—will be superseded by the designation "Free Churches," which will describe our character. Thanks to the triumph of liberal and righteous principles in our legislation, the words, "Nonconformity" and "illegality" are no longer synonymous; our position is as fully recognised and our rights as fully established by the law of England as those of the Episcopal Church. Were our position that of our forefathers—illegal and furtive—it would be no disgrace to us. In every age, and in every department of life, the noblest and most honoured names of history are those who defied unrighteous laws; in the history of the Church, they are those who did not hesitate to "obey God rather than men." Happily, no such painful alternative is imposed upon us. The laws of our land recognise our right to form Free Churches, and protect us in the exercise of it; the meanest preaching-room is an inviolate as the parish church. The difference between Free Churches and the Established Church is not a difference of legality, but simply of position and favour. That we are in some degree antagonistic to the Established Church is hardly a fault of ours; our attitude is purely one of defence and self-assertion. We seek to exercise liberties which no earthly power has a right to control; we claim an equality which no Church of Christ has authority to deny. Subjection is claimed of us; coercion is attempted, which every law of God and every right of man gives us authority to resist. It is sought to compel us to belong to one ecclesiastical organisation, to think according to one prescribed creed, to worship according to one prescribed ritual—the most daring and presumptuous claim ever made upon human soul or conduct, the monstrousness of which we fail to see only because it is so familiar. The law of England, even while it legalises Nonconformity, will still impose a fine for non-attendance at the parish church, and will sell by auction in the market-place the chattels of him who refuses to contribute to its maintenance.

In this controversy neither we nor our fathers have been the aggressors. We have been "political Dissenters" only so far as we have sought the removal of iniquitous laws with which another Church has armed itself for aggression upon us. Gladly would we live peaceably with all men, enjoying our own liberties, respecting those of others, and reciprocating with them every service and feeling of Christian brotherhood.

Hitherto this has not been permitted us. Large concessions towards it have been made; but ecclesiastical exactions are still enforced, social obloquy has still to be endured, and not unfrequently sneers and slanders are uttered by men who forget alike the charities of the Christian and the amenities of the gentleman. So long as these things continue, we are compelled to speak, both in protest and self-vindication. The civil endowment or national establishment of any one church involves not only a surrender on the part of that church of rights that pertain only to Christ, concerning which the obligations of Christian fidelity compel us to speak, but also a necessary injustice to all other churches and to those citizens who constitute them. We are Dissenters, therefore, simply because these assumptions compel us. We merely resist aggressive claims, and assert our personal liberty of thought and worship; and this we must continue to do until we not only enjoy the liberties that we have already won, but, so far as social right and imperial legislation can give it, a perfect equality with all other churches; and if the attainment of this involve the disruption and the deposing of much that exist, again we say, the fault is not with us, but with those who have thus "framed iniquity by a law."

Against Episcopacy, as such, we have no grievance. Its Liturgy is not imposed upon us, its articles and offices are not our bonds, ours is not the embarrassment of a dubious subscription. In the liberty which we enjoy of comment upon all public matters and opinions, and in the common interests of truth, we may examine and test these things; if we deem them erroneous, we may try to demonstrate that they are so, and to form a public opinion more accordant with what we deem truth.

We should equally object, and for the same reasons, to the national establishment of Presbyterianism, or, did our church system render it possible, of Congregationalism. Let us, then, be distinctly understood. We are Dissenters from the National Church, not because of its episcopacy, but because of its civil establishment. As a preferential method of church government, Episcopacy is as legitimate as Presbyterianism or Congregationalism. In nothing are we more wantonly misrepresented than in the affirmation that we seek the destruction of the Episcopal Church. Our respect for the liberties that we ourselves claim, and our high estimate of the large amount of spiritual goodness that the Episcopal Church contains, and of the vast and precious influence that it exerts, alike forbid such a thought. There is not one of us who would not accord to the Episcopal Church, as such, a chief place of honour in the brotherhood of Protestant churches. Great in numbers, in wealth, and in social power, eminent in learning and in piety, hallowed by great historical achievements and associations, rich in literature and in illustrious names, foremost in zeal and in good works, it is to be honoured as the mother and chief of all the British Churches. In every prosperity of its spiritual life, in the growing munificence and consecration of its members, in the large success of its evangelical efforts, we unfeignedly rejoice. Our spiritual sympathies are larger than our ecclesiastical preferences; spiritual conversions are more momentous than church systems. Only men will cast out devils, we will not too curiously ask whether they follow with us or not. Nay, we believe that the liberties of a community, its spiritual health and usefulness, are better secured by many forms of church life than they could be by the universality even of the best; and very earnestly do we pray the Great Head of the Church that in

all that constitutes the spiritual prosperity and greatness of a church, he would multiply both the Episcopal and every other Church of Jesus Christ a thousandfold.

While, however, Congregationalists had a conviction of the soundness of their principles, it concerned them to maintain the practical efficiency of their church life; to preserve their inheritance unimpaired, and to keep free from traditional obstinacy and sectarian prejudice, that they might always avail themselves of the teachings of experience and the suggestions of wisdom. Our churches were not the sole embodiment of excellence, nor were they free from defects. It was, for instance, alleged that their system failed to secure confidence and order; but the things complained of were but abuses of liberty, and the aggregate good and evil of particular systems should be compared with the good and evil respectively of other systems, and not the evil of one with the good of another. He believed that there had been much exaggeration in this matter, and that the evils arising from the abuse of liberty were less than those arising from the abuse of power, and were far lighter than the evils associated with the Establishment. The general order of their churches justified their polity; while a controlling public sentiment served as a shield against individual tyranny. Much also had been said of their lack of unity, but he thought that it was more apparent than real; the Congregational Union being referred to in illustration of the possibility of combining independence with co-operation. They rarely differed on great questions, and probably their work was done as well as it would be by a large and perfect organisation. He admitted that both churches and ministers sometimes abused their liberty, but liberty to do wrong was inseparable from liberty to do right, and legislative suppression would do more evil than good. The irregular formation of churches, and needless secessions, was one of the evils from which they suffered, and it should be met by a firm refusal to recognise them on the part of other churches and ministers. He also thought that ministers should not give their individual sanction without the concurrence of the body with which they were associated; by which means the invidiousness of personal action would be obviated. Again, some churches were too small to sustain ministers and manage their own affairs, and that also was a source of great weakness. It was, however, not a necessary part of Independency, and there were means of preventing it. The affiliation of small with larger churches had worked well. In other cases collegiate churches, or small churches associated together, were desirable; while others, again, should be merely missionary churches, sustained by County Unions and Home Missionary Societies. By one or other means every part of the country might be reached; for their system was a flexible and self-adjusting one. In reply to the practical inquiry, how could such measures be adopted, he suggested that influential ministers and churches might do much by the exertion of moral influence, and that County Unions and charitable boards might insist on the observance of such principles, as the conditions on which they would afford aid. The supply of ministers and ministerial education was another topic of the address. What was needed was, not piety separate from culture, or culture from piety, but instructed piety and educated earnestness. Men without culture might sometimes do much, but they would do more with it. Because education spoiled some men, it was not therefore better that ministers should be uneducated. Past experience had shown that their most pious men had been their most learned men. It was wise to press all labourers into the service, but it was unwise to disparage skilled labour; and wise ministers and churches would utilise every gift, without fear either for prerogative or tradition. The very constitution of their churches made it necessary that their pastors should receive a liberal culture. The present state of things was unsatisfactory, for there was neither an adequate supply of ministers, nor was the education received by ministers adequate. More especially was there a lack of gifted men suited to the wants of the larger churches. The churches should urge gifted young men to consecrate themselves to the ministry, using at the same time great discretion in such a matter; and students should not accept pastorates until they had passed through the full college curriculum. Some important problems relating to ministerial education required to be solved, and it was suggested that a special conference of the representatives of colleges might usefully deal with the subject. The tendency to disparage ordination was next touched upon and deprecated. In conclusion Mr. Allon offered some remarks on the principles by which the practice of Congregational churches should be regulated:—

First, worship is the highest and holiest exercise of congregational assemblies; and it is matter for high congratulation that of late years, amongst Nonconformists, it has been restored to the prominence and importance from which preaching had been permitted to displace it. Nothing can be more derogatory to the Most High, or more injurious to our own religious souls, than the feeling that praise and prayer are the mere supplementary adjuncts of the sermon.

Next our fundamental church principles recognise the right of every church, to worship in whatever way may be most edifying to itself. No church or minister may even attempt to make his preferences the law of another's conscience. And let us remember that this liberty extends in two directions—if it permit one man to be a Puritan, sing a psalm, and use extemporary prayer; it permits another to be a ritualist, sing a full choral service and use a liturgy. And, if the latter be the preference of any Congregational church, no other church has a right to forbid, or to call in question either its piety or Congregationalism. The expediency of different methods of worship, and their subservience to spiritual

life, are fair matters for discussion, but not their lawfulness: the independency of each church secures to it a perfect liberty to adopt any mode of worship that it may prefer. And by this one great and fundamental law of our churches, all questions concerning liturgies, chants, and ritual in general, are to be settled. Let every church "be fully persuaded in its own mind."—"who art thou that judgest another." In all that affects the devotional life of a church, whatever does best is best.

And, thirdly, the circumstances of our churches now are happily such, that devout edification is the only end that we need seek. Like creeds, forms of worship are often polemical necessities, sometimes they are necessary protests and means of safety, at others they are suspicious indications of sympathy or conformity. When our Puritan forefathers protested against Romish and Anglican ritualism, everything was significant; asceticism in worship was their only safety. In waging their warfare they could not with prudence take up a nominal position. Luther tried to do so, and it is now difficult to distinguish between High Lutheranism and Popery. The Anglican Church tried to do so, and we all know its tendencies. Calvin more wisely adopted a somewhat more ascetic worship. In this he sacrificed much, but he saved more. Spirituality of worship was cheaply purchased even at the expense of church song, but it is well not to forget that this was the purchase price, and that the harsh, uncouth, and meagre dissonance of Puritan worship ever since is part of it. It is no new thing to sacrifice the harvest in order to save our country.

But it does not follow that the best camping-ground in time of war is the best dwelling-ground in time of peace, or that the casemates of the garrison are the best conceivable habitations for the peaceful citizen. We peacefully inherit the fruits of the great victory of religious freedom and spiritual worship which our forefathers won. We do not, as they did, worship polemically; nor need we go up to the temple encased in armour, and with our weapons in our hands. We go peacefully with our singing robes about, in no peril either of assault or seduction. We worship in rest and quietness, our only solicitude and law that which may the best promote and express our own worshipping life. Almost alone amongst Protestant churches, we can securely and in all directions exercise our freedom. We are above all suspicion in things which in the Episcopal Church would indicate doctrinal or ecclesiastical tendencies. Were I to array choristers in white surplices, or to preach in one myself, it would indicate nothing but my own folly. If my Episcopal neighbour did so, it would subject him to vehement suspicions of coquetry with Rome. The inheritance of all the past is freely ours. We may freely and safely use whatever is best adapted to promote the spirituality and richness of our worship. It is our own fault and folly if we use our freedom in the spirit of a slave.

It were simply an unreasonable superstition implicitly to follow those who have gone before us irrespective of circumstances, to build our churches in obscure corners and under the disguise of factories, or to pray in a rigid theological way, or to abjure good music in praise, or to read the lyrics of Scripture instead of singing them, simply because our Puritan ancestors did so two centuries ago. This is not intelligent reverence; it is blind superstition. This is not to imitate our fathers, or, if it be, it is only as the phylacteries of the Pharisees conformed to the precepts of Moses. Let us rather imitate their free spirit, and fearlessly use whatever ministers to our religious life. If their stern old psalmody helps our praise, let us use it; but not if our quieter and more cultured life is better ministered to by the richer and mellower song of Gregory and Luther. That which is the best for one age may be anything but the best for another. Let us freely bring together, from every age and from every church, the best elements of all worship. Assuredly we have not attained to such perfection as that every modification would be disadvantageous. Neither traditions of the past nor prejudices of the present are our law. The spirit of freedom and of catholicity will gather the goodness and rejoice in the beauty of all generations.

An earnest invocation of the Divine blessing on both pastors and churches closed a luminous, forcible, and well-delivered address, which was listened to for above an hour and a half with the closest attention.

A vote of thanks to the chairman was proposed in eulogistic terms by the Rev. Dr. Jas. Campbell, of Bradford, and seconded by the Rev. R. Harley, and this closed the proceedings of the evening.

As the members of the Union have not yet formally assembled, I am unable to report as to the numbers in attendance, but it must be very considerable. If the arrangements made do not secure a successful meeting, it will not be the fault of the local committee, which has been most thoughtful in meeting the wants of strangers.

Tuesday Evening.

The members of the Union assembled for business this morning in Fish-street Chapel. There were about 400 in attendance, a large number, as might be expected, being from Lancashire and Yorkshire, and, considering the distance, there was a fair sprinkling from the South.

The first business was the presentation of the report of the Committee on Trust Deeds appointed last year, which has fully deliberated on the subject, and arrived at a unanimous conclusion. The report urged the enrolment of all deeds before May, 1866, the latest date allowed for the purpose, and offered suggestions for the better custody of deeds. The draft of a model deed had been prepared, and it was proposed to submit it to the various chapel-building societies, and to other bodies, with a view to its being fully considered by them, before its adoption by the Union. It was recommended for its simplicity, and as a means of securing both accuracy and economy.

Mr. MORLEY proposed a motion receiving the report with an expression of satisfaction, and referring it to various bodies for consideration, prior to its being considered at the Union meeting next May. He described the use made of a model deed by other reli-

gious bodies, and adverted to the risk and costliness of the present system, as well as the desirableness of interesting congregations in the custody of such documents. He objected to the insertion of too many details in a trust deed, and to attempts to stereotype opinions, and to force them upon future generations; while at the same time he felt the necessity for mutual concession. The Rev. J. PARSONS called attention to certain points in the deed, and Dr. BROWN suggested that it should be considered by each County Union. Mr. THOMPSON, of Bowdon, described the mode in which chapel-deeds are kept at the Lancashire Independent College. It was also suggested that a conference on the subject should be held before May, which, with other proposals, was embodied in the resolution before it was carried.

A report of the Committee on the Revision of the Constitution of the Union was next read, and was followed by considerable discussion. The chief alteration proposed was one extending the system of personal representation. The Rev. EUSTACE CONDER led off the opposition to this proposal, which he thought a move in the wrong direction. The representative character of the Union was most important, having regard to its influence on the public. Mr. MORLEY said the change proposed would only bring the law into harmony with the existing state of things. Dr. G. SMITH referred to the small number of churches represented by the Union, so that personal membership was already overriding the principle of representation. Mr. H. O. WILLS regretted that the leading members of the churches took so little interest in the Union. The Rev. J. G. ROGERS insisted that the representative and the individual element could not coexist in the same body, and urged that so fundamental a change should not be suddenly adopted. He proposed an amendment deferring a decision until next May, which the Rev. Mr. HEBDITCH seconded. The Rev. G. W. CONDER said that if that were a legislative body it would be necessary to adhere to the principle of representation; but they could not secure complete representation, and the Union would have most weight if regarded as a voluntary organisation of churches and individuals. The Rev. J. GREIG took the same view. The Rev. J. KENNEDY, one of the committee, said they were not unanimous, and urged that the existence of individual membership was the cause of the indifference of the churches. He thought it would be a great mistake to uproot the representative principle. The Rev. R. S. ASHTON said he was opposed to his co-secretary, Dr. Smith, in this matter, and argued against the change. Ultimately it was agreed to withdraw the motion, and to accept Mr. Rogers's amendment.

The Rev. J. G. ROGERS then proceeded to read a paper on the best mode of conducting the business at the Union Meetings. He proposed that at the autumnal meetings they should take a lesson from the British Association and the Church Congress, and discuss certain subjects in sectional meetings. He named several topics which might be thus dealt with, and pointed out the advantages to be secured by such a plan.

The Rev. J. KENNEDY proposed a motion thanking Mr. Rogers, and referring his paper to the committee. He thought the Union had done more good than had been supposed, and referred to the tendency of the Congregationalists to find faults in their own system. The Rev. R. BRINDLEY and some others having spoken, most of them approvingly, the motion was carried.

A paper on Chapel-Building was read by the Rev. W. ROBERTS, of Halifax. It referred to the proposal of the English Society to raise 50,000*l.* to distribute in loans without interest, and also alluded in a very effective way to the bad effect of chapel debts, which involved the payment of large amounts for interest. The Rev. J. W. RICHARDSON and the Rev. E. CONDER proposed a motion on the subject; the latter vindicating the right of Non-conformists to copy other churches in respect to architecture and worship, to a great an extent as propriety dictated. The Rev. T. AVELING thought the country was behind London in the matter of chapel-building funds, and referred to several large places where no Independent chapels existed. The Rev. Mr. GALLAWAY said it was not intended to discontinue grants. A suggestion was made that the existing chapel-building societies might be advantageously amalgamated.

On an invitation from the Congregational churches there, it was agreed to hold the autumnal meeting for 1865 at Nottingham.

On the motion of Mr. LEE, of Manchester, and the Rev. R. M. DAVIES, of Oldham, a motion expressing thankfulness for the recent harvest, and for the merciful alleviation of the pressure of suffering in the cotton districts, was adopted.

This completed the business of the morning sitting, which was got through with great smoothness and expedition. The members then adjourned to the Public-room, where they were entertained at dinner; the Mayor of Hull presiding.

This evening a large meeting is being held at Fish-street Chapel, under the presidency of Mr. J. Sidebottom, for the enforcement of Congregational principles, the speakers on the list being Mr. Cossham, Dr. Vaughan, the Rev. J. Pearsall, the Rev. J. G. Miall, the Rev. J. Hutchinson, and the Rev. G. W. Conder.

On Wednesday the Pastors' Retiring Fund, the State of Religion in Wales, the claims of the Jews on the Christian Church, and the State of Religion on the Continent, will claim attention, and deputations from other ecclesiastical bodies will be received. There will also be a public meeting on Wednesday

evening, for the enforcement of Congregational Principles, and the advocacy of Congregational Missions; on Thursday evening a sermon by Dr. Alexander, and on Friday morning an Educational breakfast. There is therefore plenty of work out for both speakers and hearers.

AMERICA.

The North American brings advices from New York, October 8th.

It was reported that Lee was concentrating on Grant's left.

The Federal loss north and south of the James River on Friday and Saturday, the 30th of September and 1st of October, was estimated at 4,000.

The *Globe* puts the news from the belligerents around Richmond in an intelligible form:—"General Grant held the ground he had won by his operations at the end of September, and had been engaged in executing the labours required to connect the new positions with the old. Mr. Stanton's blunder about Poplar Grove is now clearly exposed; and instead of being on the Lynchburg line, Grant's left is still not far west of the Weldon railroad. No combats appear to have taken place on that side. On the north of the James, Butler also retains the line he had acquired, which is so much nearer Richmond than the old bridge-head at Deep Bottom. The Confederates seem to be very jealous of the Federal presence there, and a report that Lee had strengthened his forces on his left, is followed by another report, that Kautz, who, with his horsemen, guarded the Federal right, under Birney, had been successfully assailed on the 7th, and driven in on the infantry, with the loss of his guns. The assailants, following up their success, attacked Birney in his entrenchments, but, being repulsed, were in turn assailed, and forced to give back the position they had taken from Kautz. This shows that the Federals have 'muddled themselves in' on the north of the James, and that they are in sufficient numbers to assume the offensive. That is the substance of the information from the James."

Nothing further is said of a defeat of General Sheridan, who was still master of the Shenandoah Valley, but exposed to the attacks of guerillas, while Early, who was in full command of the Blue Ridge passes, reports, on the 29th ult. that if the people of Lynchburg will guard against raiding, he is in a position to check Sheridan's further advance.

One Confederate cavalry force acting on Sherman's communications has been defeated. A division of Hood's army fell upon the Federals at Big Shanty, a little north of Marietta. This was too near Sherman at Atlanta to be successful. Accordingly it failed, and failed with loss. Vague reports imply a similar misfortune to Forrest in Tennessee, but of this no particulars are given.

Southern papers state that Hood had moved his army thirty-five miles westward without molestation. The Governor of Georgia had declined Sherman's proposition for an informal peace conference.

A detached body of partisans had beaten the Federal general Burbridge in Western Virginia.

Affairs in Missouri are threatening for the Federal cause. General Price continued his victorious march, and was moving upon Jefferson City, the capital of the state. A large force, under Magruder and Kirby Smith, were reported to have entered Arkansas, and to be preparing for a combined movement against Little Rock, and the capture of General Steele and his army. If successful, it was believed that they would combine with General Price, attack St. Louis, and proclaim the annexation of Missouri to the Southern Confederacy.

Gold was 99 prem. on the 8th.

LATEST FOREIGN NEWS.

The *Hamburg News* states on reliable authority that the Austrian troops stationed in Jutland have received orders to return to Germany.

There appears to be a hitch in the conclusion of the treaty of peace between Germany and Denmark. It was to have been signed at Vienna yesterday, but a telegram informs us that the event was postponed in consequence of some financial questions remaining still to be arranged.

It is stated that the *Correspondencia di Roma* violently attacks the Franco-Italian Convention, and criticises the interpretations which have been given of that treaty. The Czarowitch was expected in Rome.

Advices received at New York from Peru assert that the Peruvian Congress had resolved to declare war against Spain unless she abandoned the Chincha Islands.

THE DUKE OF NEWCASTLE, who has long been a severe sufferer, was yesterday morning seized with a sudden accession of the disease under which he had been labouring, and died at a quarter to seven o'clock in the evening. The melancholy event took place at Clumber-park, Nottinghamshire, where his Grace had been for some time staying.

MARK-LANE.—THIS DAY.

The fresh supply of English wheat to this morning's market was very moderate. The condition of the produce, however, being good, the bulk was disposed of by the close of business, and the prices realised were quite equal to those obtained on Monday. With most descriptions of foreign wheat, the market was well supplied. Selected parcels were in moderate request, at quite previous rates; otherwise, the trade was quiet but at full prices. Floating cargoes of grain moved off slowly, at late rates.

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The Nonconformist.

WEDNESDAY, OCTOBER 19, 1864.

SUMMARY.

At the opening of the Industrial Exhibition at the Agricultural Hall on Monday, Earl Russell claimed that he also was a working man. All our leading statesmen may put in a similar claim—not the least Mr. Gladstone, who, between Tuesday and Friday last, delivered six elaborate speeches to delighted Lancashire audiences, and excited anew the wonder and admiration of his countrymen by his extraordinary versatility and endurance, as well as his profound and accomplished statesmanship.

The immediate occasion of his visit to Lancashire was the inauguration of a park of some twelve acres, which Mr. Barnes, M.P., has beautifully laid out, and presented to the inhabitants of Farnworth. This princely gift the donor would fain have quietly handed over to his fellow-townsmen. But they insisted upon a public opening, and the Chancellor of the Exchequer was easily induced to give *éclat* to the ceremony by his presence and cordial approbation. The occasion was worthy of the gift. The population of the whole district, without respect to social, political, or religious distinction, turned out. A procession three miles in length found at the park myriads of people ready to assist in the unusual festivity, and from this great audience Mr. Barnes received those overwhelming expressions of gratitude which showed how deeply his noble gift was appreciated, and which the Chancellor of the Exchequer interpreted with his usual felicity. It was a proud day for Mr. Barnes.

The intelligence of the death of the Duke of Newcastle will probably affect members of all political parties. To ourselves it comes—expected as it was—like the shock caused by the death of an old personal friend. His Grace's political career was one which could not always command our sympathy, but of his lofty rectitude no man who knew him could for a moment doubt. He was one of the most conscientious statesmen who have ever adorned political life in England. His industry was beyond all praise; and how self-sacrificing he was, the episode of the Crimean War has proved. He consented to live for years under a blasted public reputation to save the political fortunes of the Cabinet and party to which he was allied. History has now done him justice in this matter. We mournfully regret that all his life must now be historical.

The peace negotiations between Denmark and the German Powers are drawing to a close. Differences have, by some means, been adjusted—the Court of Copenhagen consenting to adopt the frontier imposed upon it, and agreeing to pay a modified money claim on behalf of the Duchies, though they have been torn from the Danish kingdom. In a few days, probably, the articles of peace will be signed, and Jutland at length rescued from the rapacity of Prussian officers. Austria, in her new position of trial and difficulty has, it is said, been less exacting towards Denmark, and is reported also to have listened with favour to the suggestions of Lord Clarendon to reduce her armaments on condition that Italy should do the same. If this be so, the France-Italian Convention has begun to yield early and unexpected fruits.

The American mails bring chequered news. Sheridan's triumphant advance has been arrested

at the head of the Shenandoah Valley. Though defeated in newspaper telegrams, he has sustained no considerable reverse, but he still menaces Early, and is acting in co-operation with Grant. Lynchburg would be a great prize, but is too distant—one hundred miles south-west of Sheridan's present position—to be assailed at present without risk of his communications. In Missouri an irregular Confederate host is making a gigantic raid with impunity, till General Rosecrans has concentrated his forces; and Forrest has met with a disaster in venturing too near to Atlanta. But the principal military operations have been around Richmond. With his army reinforced to the extent of 75,000 men, Grant has been enabled, though not without heavy loss, to gain new positions to the west of Petersburg near the South-side Railway, and north of the James River, only a few miles from Richmond—General Lee finding it increasingly difficult to defend at all points the long line of his outer defences. It is a game at strategy on a gigantic scale, the object of the Federal General being to oblige his antagonist to evacuate the beleaguered capital of the Confederation, which is too strong for direct attack.

Professor Goldwin Smith, on his way to Canada, passed a month in the States, and sends the result of his first impressions to the *Daily News*. The notes of so sagacious an observer are of special value at a time when the English papers are flooded with the fictions and misrepresentations of partisan correspondents. On the part of the North it is a truly national war. The Democrats have as little idea of giving up the Union as the Republicans—but they want to get into power. "McClellan, as matters now stand, has no chance of election" to the Presidential chair. The war is being carried on with great humanity on the part of the North; and when once the ambitious leaders of the revolt are out of the way, it is probable that "the dependents whom they have dragged into the field will soon settle down again into quiet members of the Union." Mr. Smith speaks of the great change of popular sentiment in the North in reference to slavery, and to the negroes, who make good day labourers and excellent soldiers, and of the exhaustion of the Southern population by the severity of the conscription. In conclusion, he expresses his strong conviction, though he may not be an "unbiased observer," "that beneath the frothy surface of party politics (never very august in any country) and the shoddy luxury of New York, lies a great nation, meeting the extremity of peril with courage, self-devotion, passionate attachment to its country, and unshaken confidence in its own power."

There is a good prospect of an early termination of the deplorable war in New Zealand. The Maories are beginning to despair. The natives of Tauranga have submitted to Governor Sir George Grey, who has confiscated only a small portion of the lands; and William Thompson, the soul of the rebellion, is also inclined to surrender. The favourable terms offered to the vanquished will probably induce the rest of the Maories in arms to abandon the conflict, and get the best terms they can.

From China we hear that Hanchow, the last considerable stronghold of the Taepings, has been captured; and from Japan that a fleet of French, Dutch, and English men-of-war have sailed to destroy the batteries of the Prince of Nagato commanding the Inland Sea. It is a repetition of the Satsuma war, but we trust there will be no need to burn down another Kagosima.

MR. GLADSTONE IN LANCASHIRE.

THE Chancellor of the Exchequer's visit to Lancashire will, no doubt, offer, or be supposed to offer, abundant material for party speculation for some time to come. He probably foresaw this, and therefore so selected the topics and shaped the course of his oratory, as to baffle the over-suspicious and perhaps sinister anticipations of that rather considerable number of politicians, Conservative and Liberal, in Parliament and out of it, who are scared by nothing so much as by the association of an earnest heart with an able head. The fashion of the times has gradually grown to such a broad level of smooth indifference—political sentiment has so run to seed in class and party conventionalisms—wealth suddenly acquired, as well as wealth seen in the proximate acquirability, has enervated, in such a multitude of hearts, all manly appreciation of the difference between political right and wrong—that the steady growth in popularity and power of a capable statesman whose principles of government are founded upon unchangeable moral bases, is a phenomenon regarded by a large and influential class amongst us with more of apprehension than approval. Such men, no doubt, interpreted beforehand Mr. Gladstone's visit to

Lancashire as a preparation for more than one contingency likely enough to happen within a year or two, and were on the anxious look-out for the exposition of a policy for the future with which Mr. Gladstone would associate his name. In some respects, he has responded to this expectation—in many, he has balked it—and the Chancellor has finished his tour, and closed his oratorical efforts, without disclosing to the public anything which can be fairly called a *programme*, and without enouncing a single principle not already known to be his.

We are not in the least disposed to blame him for this reticence. It was due to his position. It was due to his colleagues. It was due to that delicate and high-minded honour which has pre-eminently marked his character and career. The time and the occasion are near at hand, when Mr. Gladstone will be not only expected, but bound in duty, to lay down with some definiteness a platform of policy upon which the Government of this country might, in his judgment, be best conducted. It would have been a mistake to forestall them—would have laid him open to grievous imputations, and would have served the ends of his enemies more than it might have pleased his friends and well-wishers. It is only of late, indeed, that British statesmen have felt it to be consistent with the traditional dignity of their office to address the public through any other medium than the House of Commons—and, although there is a pretty general concurrence of opinion that they may do so with advantage, it would be all but unanimously agreed that a public meeting is not a fitting assembly to receive from the lips of a Cabinet Minister the first intimation of a line of practical policy, more especially if that policy had not been formally sanctioned by his colleagues. If the day should arrive—as we are convinced it will shortly—when Mr. Gladstone will be driven to choose between serving under a chief whose decisions he cannot approve, and breaking his political connexion with him, he will no doubt select the fitting constitutional opportunity for submitting his views to the country. As a Minister of the Crown, his extra-Parliamentary utterances have been very properly governed by that reticence which so responsible a position demands.

But if Mr. Gladstone has let the public into no secret with regard to his own intentions, nor with regard to those of the Government with which he is connected, it would be childish to pretend that his recent speeches have done nothing to excite lively political hopes in the minds of those who are anxious to move onwards. The topics upon which he dwelt may have been such as derive their interest and significance from the past more than from the future, and the manner in which he touched upon here and there one which will presently require practical handling, may have been indeterminate and general—but of one thing his marvellously happy and eloquent speeches could have left no doubt upon any mind. The statesmanship of the future, so far as it may fall to his lot to guide it, and more especially if he is destined to take the helm, will be a statesmanship based upon conviction, not upon egotistic and personal ambition. It will grow out of moral conclusions—it will aim at high moral results. It may fall far short of the opinions held by many, particularly in its application to the relations of the Church to the State; but even in doing so it will encourage in the public mind that high tone of justice which is of far greater importance than specific embodiments of it, and which is the surest pledge that right will eventually be done. Under such statesmanship, the Government of this country bids fair to be carried on, less as a game in which the main object is to win, and for the playing of which the highest qualification is tact and dexterity, and more as a serious business into the disposal of which enter the gravest considerations which can sway the conscience. There is no predicting to what heights this tone of statesmanship, should it become prevalent, might not conduct public opinion. It is impossible, perhaps, to conceive the various ways in which it might lead up to the wise and peaceful solution of the most controverted problems of the present day. The infusion of a healthy political life into the body of the English people—a life nourished by the assimilation of great moral truths, and manifesting itself in earnestness and effort—would be an infinitely greater blessing than any merely legislative change, important as it might be. It is because Mr. Gladstone's speeches point to some such result as not wholly hopeless, and because his statesmanship would conduce, as we think, to this moral revolution, that we watch his course with such vivid interest, and are inclined to sink in his favour so many differences of political opinion.

We are not sure that Mr. Gladstone out of Parliament is equal to Mr. Gladstone in it. Perhaps one is the true complement to the other. He is fascinating in any sphere, and always gives

instruction even when he aims only at pleasing. He is more courageous, and perhaps less wary, when he fronts his antagonists, than when he is the admired and flattered of his political friends. Out of doors it is not often that he launches a paradox, perhaps because he reflects that he has neither the time nor the right to return to and defend it. But, on the other hand, being less intent on business when he addresses a multitude, he gives freer play to his fancy, and opens with a more hospitable feeling his vast stores of knowledge. And he invariably leaves upon you an impression that he is under the dominion of a few key-principles which by constant study have become wrought into the very structure of his intellectual and moral being, and which, in the main, must needs determine his course, with whatever wishes or expectations he may have set out. He is, we suspect, a wonder to himself far more than to others, and it is in many ways probable that he will become increasingly so. One sees this in his out-door speeches. He soars and sails round and round his subject, like an eagle, for the mere pleasure of the exercise—but, viewing it from a lofty position, he sees many sides of it, and his moral instincts, his conscience, and his habit of industriously collecting facts, are almost sure to bring him to conclusions different from those in search of which he started.

Mr. Gladstone has touched upon but few topics in this "progress" through Lancashire, his views of which do not fairly as well as ably represent the Liberal mind of the country. It is to be borne in mind, however, that he speaks as a statesman, not as a theorist. One must look for the creed of a man of his tendencies and position much rather to the principles upon which he justifies his policy, than to the logical completeness of his application of them in his measures. He is working up, in some cases, to conclusions from which he was once far distant, and, as a Minister of the Crown, he is cautious of seeming to give countenance to anything that is not feasible, or will not become so shortly. If he were only as advanced in the politico-ecclesiastical direction as he is in the economical, or even in the purely political, foreign or domestic, he would perhaps more efficiently govern the future of Liberalism. On all that class of questions, we observe, he was silent. Possibly his convictions are undergoing a process of change. Should this be the case, we should most heartily congratulate both him and the country; but not even a Gladstone can materially keep back the grand ecclesiastical change which will soon set in as a flood-tide, and which will overtop the marks of Conservatism which the ebb has left visible.

NORTH LONDON INDUSTRIAL EXHIBITION.

FOLLOWING the spirited example of the industrial classes at Lambeth, which, it may be remembered, made so favourable an impression upon Mr. Gladstone, the North London workmen are now exhibiting a large collection of works of art and ingenuity, the works of their own hands, at the Agricultural Hall, Islington, which was formally opened by Earl Russell, on Monday last. The show, as might have been expected, greatly surpassed its more modest predecessor, both in the number of articles exhibited, and in the taste, mechanical ingenuity, and artistic skill which they evinced. The necessary expenses were guaranteed by a few gentlemen well known to the public for the interest they take in all that concerns the social, moral, and religious elevation of the industrial classes—but, beyond that, and the contribution of a few works likely to prove attractive, from the Kensington Museum, and the establishments of Mr. Nicholay and Mr. Benson, the articles exhibited, nearly nine hundred in number, are the handiwork of North London artisans. Earl Russell, in his inaugural speech, declared, that when he accepted the invitation to open the exhibition, he had no conception that the works of industry to be exhibited would display so much ingenuity and skill; and that it gave him pride and pleasure to be the fellow-countrymen of men who have so employed their time, and who, in the excellent performance of their work, have done credit to the country to which they belong.

It is noticeable and suggestive that a considerable proportion of the articles displayed are the fruit of toil in leisure hours, and represent rather the recreation than the professional labour of British workmen. A whole compartment, for instance, is occupied with the paintings of a pork-butcher at Hoxton—paintings which the *Daily News* says would be looked at with a great deal of curiosity and interest by Sir E. Landseer or Mr. Maclise. There are excellent and well-finished models of steam-engines, ships, houses, cottages, mansions, churches, chapels, prisons, and fortresses. There are specimens of carving and cabinet-making, in various styles and branches,

which particularly elicited the commendation of Earl Russell, and which, in his judgment, cannot fail to give the highest satisfaction. There are furniture, busts, pictures of all kinds, and musical instruments. A chemist's porter, the *Morning Star* informs us, has employed his leisure hours in making a button-hole machine for cutting sixty holes by one simple operation. A letter-carrier presents a series of photographs fit for a drawing-room. A gas-fitter has invented a clock which by a simultaneous movement illuminates its own face, strikes an alarm, lights a match, and boils a cup of coffee whilst its owner is dressing. In a word, everywhere and in every department one meets with striking proofs of mechanical and artistic genius, which attest with marvellous unanimity the subtle fancy, the patient industry, and the ready skill, of the enterprising workmen.

The exhibition, we trust, will attract the careful notice of all grades and parties of politicians. It will probably give to many of them a new and more correct idea of the mental tendencies, tastes, and pursuits of a goodly number of the men who have hitherto been indiscriminately bundled together under the comprehensive designation—the masses. It will be seen at a glance that our loose and hasty classification into one category of the multitudes who win their bread by their daily labour wholly conceals from us the individuality and variety of their intellectual characteristics. If, in regard to their recreations and to the modes in which they prefer to occupy themselves in their brief leisure, they exhibit all the differences expressed by the articles in this exhibition, what reason have we for concluding that in politics they would display nothing beyond a class uniformity? It is plain that neither their ideas nor their tastes run in the same groove, any more than those of the middle-classes, for instance, in regard at least to their disposal of the time they are able to call their own. What ground have we for supposing that they will all think alike, in political matters? So long indeed as they are kept outside of the pale of the Constitution, Parliament does its best to make them think as one man of that injustice—but who shall say that our artisans, if admitted to the political rights of citizenship, would not exercise them with as much individuality of judgment, and independence of will, as they now do their constructive and artistic faculties? The truth is, we deceive ourselves by our generalisations, and we work ourselves into the conviction, utterly untrue to the facts of the case, that the whole population below the occupiers of ten-pound houses, because they are alike in that respect, must also be alike in all others.

It speaks ill for the legislative sagacity of our statesmen that they can devise no expedient for skimming the cream of our artisans, and admitting them to the privileges of the Constitution. It argues in them, we make bold to say, a profound ignorance, not merely of work-people's, but of human, nature, to count up numbers with such tremulous scrupulosity, lest perchance a few thousands more or less of the unfranchised should be invested with a right to vote. They are no more likely, they are no more able, to vote in battalions, than are the classes socially above them. It is admitted—indeed, it can no longer be denied, that a large number of the operative class who are now excluded from all participation of political power, are individually as well qualified, to exercise the franchise for the public good, as the large majority of those who do so under the present limited, and arbitrarily limited, system. The bugbear in the way is a fear that whenever the right to vote is given them, they will combine to place their political power in the ascendancy. They are so many that, if they be but unanimous, they might destroy the balance of the Constitution. Might not the Peers urge the same objection against the middle classes? Is England less under the guidance of the aristocracy on account of the vast excess in numbers of the suffrage-possessing class beneath it? Not a whit—the only difference made by the Reform Act is, that the aristocracy feel bound to study a little more seriously than they did, the interests of the class which so greatly outnumber them? Is the condition of England any the worse for that? And if the middle class felt themselves compelled by a regard to the preservation of their political position, to give more heed to the well-being of the working people, would that be a consummation sorely to be dreaded? A few more industrial exhibitions like those of Lambeth and North London will silence, we should hope, the apprehensions of our legislators.

THE PLAGUE SPOT OF AUSTRALIA.

THE Government of Victoria have taken a step which will shock the red-tapism of our Colonial Office, and arouse it from slumber. The

reply of Mr. Cardwell to the earnest protest of the Eastern Australians against the continuance of transportation having been evasive, and therefore unsatisfactory, the indignant colonists have resolved, "in the exercise of their powers of self-government," to adopt measures for their "common protection." It is proposed that the free colonies shall band together to cut off Western Australia from intercourse with the rest of the continent. The Imperial Government have been formally warned that on the 1st of May, 1865, the Victorian Cabinet will cease to contribute towards the postal subsidy of the Peninsular and Oriental Company, and will decline to make arrangements for a fortnightly mail, unless the company's ships be forbidden to call at any port of Western Australia, or at King George's Sound. All communication with "the only convict colony" in Australia is to cease. South Australia has acceded to this arrangement, and Tasmania, New South Wales, and Queensland will no doubt concur in it.

These are strong measures, but it cannot be denied that our Australian fellow-subjects have been driven to take them in self-defence. Our Colonial Office might have averted acts which now bear the appearance of menace and retaliation, but they have refrained from doing so. There was a distinct promise on the part of the Duke of Newcastle that transportation to Western Australia should eventually cease. His successor has shown no disposition to put that engagement into definite shape. Further remonstrance being "useless" in the belief of the Australians, they have resolved to protect themselves. They do not contest the abstract right of the Home Government to send convicts to Western Australia, nor of that colony to receive them. But they also have unquestioned rights, which, more conciliatory proposals having failed, they are equally justified in enforcing.

The grievance of which they complain, and which the Home Government have so long pooch-pooched, is no light one. All the Eastern colonies are gradually working out of their midst, or diluting, the convict element which has been sent to them from our shores. That they have not effectually got rid of the taint, the prevalence of bushranging, and the perpetration of atrocious crimes in these new communities, abundantly prove. It matters little to the real merits of the case whether these outrages have been committed by old convicts, or by criminals who have lately escaped from Western Australia. The other colonies regard that settlement as a vast receptacle for the moral pollution of the mother-country, which is being fed year by year from our hulks and gaols. They have valid evidence that this criminal cesspool overflows into the adjoining colonies, and that the process will go on so long as we continue to replenish it from Great Britain, and in proportion as the attractions of the Eastern provinces are superior to those of the impoverished convict colony.

Nor is this the whole of the case. It is the laudable ambition of the free colonists of Australia that their continent should become, not like India, a place for acquiring fortunes to be carried back to England, but the abiding home of free and industrious communities—an attractive field for the surplus population of the mother-country. They would found a great Anglo-Saxon empire in the Southern Seas, where the fettered industry of the Western world would have full scope for exercise, where constitutional institutions may take deep root, and to which British emigrants from the Antipodes may be attracted by the spectacle of labour remunerated, virtue honoured, order preserved, and the laws venerated. Our statesmen delight in the prospect, laud these noble aspirations, but nevertheless continue to send year by year to these far-distant colonies the criminal virus which will pollute the population, and turn back the tide of emigration from the shores of Australia.

We are only surprised that the Australians have so long borne with the wrong we have inflicted on them, and have not sooner resisted this cruel and selfish policy. We are still more surprised that liberal and enlightened statesmen at home do not admit its rank injustice. What they have refused to concede to reasonable appeals and expostulation, they will have now to yield to threats. The claims of our colonial fellow-subjects will now be admitted, but as matters stand, concession will have lost all grace. In the course they are now taking, the Government of Victoria are asserting no more than their undoubted right. They have been driven to act in self-defence by the stupid and short-sighted obstinacy of the Imperial Government, upon whom alone rests the responsibility of having created this unpleasant complication. It is by such acts of injustice that the cordial relations between colonies and the mother-country are impaired. The Australians have hitherto evinced no desire to sever their connection with England, but the present policy of our Colonial Office, which is completely at variance

with the modern theory of colonial administration, can hardly fail to loosen the tie of affection and reverence which unites them to England.

TEETH.

A GRAND institution—simple, serviceable, ornamental—but like a great many other institutions of incalculable value, seldom fairly prized till decay has robbed it of its worth. We never know our blessings till we lose them. The boy of fourteen years of age, who is scarcely conscious that he has teeth, and would wholly forget the fact, perhaps, were he not bound to clean them every morning—will vote our “five minutes’ conversation,” all boah. He has no notion of separating—even in the way of speculation only—the teeth from the rest of the bodily frame. He has forgotten, although his mother has not, all the early incidents of their natural history. He has no recollection—not the faintest—of what an innocent, restless nuisance they made him to all but the innermost circle of his relatives whilst he was “cutting” them—that is, whilst they were cutting their way into a recognised position—the swollen and irritated gums, the flushed cheeks, the constitutional irregularities, the screaming nights, and the parental pride, as, one after another, they cropped up above the surface. He even forgets, perhaps, the guy he was when the disappearance of the first crop gave his countenance a touch of senility before he was ten years old. All that he knows about teeth is their use. He can bite an apple without wincing. He can crack nuts without the remotest suspicion that one of these days he will look back upon the performance as a feat. His teeth are as much part of himself as his hands, or his feet. He thinks no more of them. Why should he? They never remind him of their several and separate perishability—it is only a maturer experience that will teach him to associate teeth with worry, pain, and irreparable loss.

Aye! teeth are a grand institution whilst they remain sound. Perhaps they minister a little too much to personal vanity—for, certes, they contribute a large share towards the comeliness of personal appearance. The flash of a regular set of white teeth is never underrated—neither by the owner, man or woman, nor by friends or onlookers. There is a veritable gleam of beauty in them—the beauty of aptitude, we should imagine—that high order of beauty which is expressed by “the right thing in the right place.” We have noticed that few people are churlish or self-denying enough to conceal it when they have it to display. Their smiles are free, incautious, sometimes, it may be suspected, gratuitous. A good set is a gift they are seldom anxious to conceal. And, if we may so say, it is one which never fails to bite—invariably leaves its mark upon the mind of spectators. Men have made their fortunes—women have caught their husbands, by their teeth, many times before now. They rival the eye in the power of making a favourable impression. They even transcend it in adding service to display. The cheeks, the stomach, the nerves, never know how much they owe to teeth until they are lost. They go in the forefront of the battle of life. They bear the banner of manhood. When they give way, or are smitten down, the freshness and bloom of bodily life departs with them.

“Property,” they say, “has its duties, as well as its rights.” Teeth bring their trials as well as their privileges. An aching tooth! Well, its torture can never be described to the happy being who never had one. It is all very well to resolve that you will

—“let concealment, like a worm i’ th’ bud,
Prey on the damask cheek.”

but “the worm i’ th’ bud,” in this instance, defies concealment. Ye powers! how it gnaws! What a concentration of thought and feeling upon one little spot it pulls together! What sparks of fire it shoots right into the brain! How cruelly it tyrannises over your whole being! Cruelly and capriciously! It seems to have a malicious pleasure in making itself felt at precisely the wrong time—though, it may be confessed, it would be difficult to fix upon a convenient season for it. It is sure to attack you just when you sit down to enjoy a meal, or when you lie down to take your rest, or when you have pleasant company about you, or when, driven hard, you have but the interval which will admit of the transaction of an important business. And then, when at length fairly beaten by its persistent tuggings and spasms, you seize your hat and rush out into the street to seek a dentist and have the tormentor drawn, it suddenly assumes its normal state, leaving you in doubt whether you will ever be troubled by it again. It is as wily as a fox. You

have scarcely reached home, rejoicing at being spared the necessity of undergoing an operation which resembles a broad waggon-wheel passing over your head, when the enemy appears again in full force. You feel that you have a right to be angry—all the more so, because it is the one case of exquisite suffering which never elicits sympathy. Your home circle takes your affliction with provoking nonchalance. There is no danger connected with it. Common-place talk, which has no reference whatever to your tooth, goes on—smiles and laughter play their part as usual—and you—you are screwed up to the verge of madness.

Nevertheless, your teeth—well, “with all their faults you love them still.” The rebel is no sooner gone than you mourn over it. Its departure leaves behind it an unpleasant sense of vacuity which its nearest neighbour, the tongue, is constantly exploring, and vainly trying, in its own ineffectual way, to fill. The gap, may be, is right in front, and you are put upon all sorts of contrivances to conceal it, which, however, seldom answer. You can pronounce your shibboleth no more. You are condemned to murder the Queen’s English, and to wish that no such letter as *s*, no such combination of letters as *sh*, had ever been invented. Or, peradventure, you have lost only a molar, and the signs of your loss are cognisable only to yourself. Rejoice, but not too confidently. The disaffection is infectious. Presently, the opposite neighbour of the extinct rebel gives tokens of unsoundness in its principles of loyalty. Gradually, one after another, imitating the bad example of the first, falls away from its original steadfastness, and, as you approach old age, there remains but one here and there—“faithful among the faithless”—reminding yourself and others of Robert Hall’s witty remark of the trees round about Cambridge—that they are but “Nature’s signals of distress.”

Advertisements innumerable speak so gushingly of the advantages of artificial teeth, that if one had but the requisite faith, he would prefer the manufacture to the growth. It is a curious fact, however, that nobody who has them cares to testify to their merits. It may be taken for granted that they are of some use, and it cannot be denied that they restore personal appearance to a very pleasant extent. They may be thankfully accepted for what they are and do—without acknowledging the absurd claims set up on their behalf. In one respect, they resemble a wooden leg, or an iron hook in place of arm and hand. They are dead—they are no part of yourself—*sans* nerves, *sans* feeling, *sans* life. They cannot ache, it is true, which is a negative benefit at least—but is it guaranteed that they never make others ache? The subject is a delicate one, we are aware—but the merest and most momentary glance at it may make us careful to keep whatever is our own, and a living part of ourselves, as long as we can, and not permit ourselves to be talked into parting with it in exchange for the best possible imitation of man’s making.

Teeth furnish a most interesting and effective “argument from design” to those who, like ourselves, trust the authority of common sense for the worth of that line of argument, and who have not been fully persuaded by modern philosophy to see nothing convincing in it. Whether there was any designer of our teeth, or whether we do a wiser thing to “spec” they grew, we shall not now discuss—but it is a rather strange coincidence that precisely the same class of speculatists who can find no proof of an intelligent designer of our living teeth, would find it without fail in a set of artificial ones. If the shape of a few flint arrow-heads found in certain strata of the earth’s surface can be accepted as good evidence that they were made by man before the settlement of such strata, then it seems to us that “the argument from design” is not yet given up—and, if applicable to imitations, why not to originals? This, however, is a digression. What we meant to impress upon the reader’s mind was, that, even in so seemingly small a matter as the teeth, the complication of contrivance which has so adapted them to our use that we hardly notice from day to day the fact of their existence, can best be seen, can only be adequately seen, perhaps, when human ingenuity attempts to rival that of Nature. All substitutes for life are miserable affairs at best.

Still, we should be glad to “know the reason why” teeth are so much trouble, and have been made subject to so many infirmities. Good reasons may no doubt be given—but the fact itself is anything but acceptable. Civilisation, perhaps, is answerable for some of our dental liabilities—but why, again, is any such painful result made due to civilisation? Perhaps it is best not to reason too curiously on these matters, inasmuch as our knowledge is so scanty that we soon get lost in a fog.

We must take our teeth, as we take other blessings of a mixed nature, “for better, for worse,” use them kindly whilst they last, and hold them in grateful remembrance when they are no more.

Religious Intelligence.

ORPHAN WORKING SCHOOL.—The Rev. W. G. Lewis preached on behalf of the above charity, on Sunday, the 9th inst., when the sum of 27*l.* was collected. This is the third collection he has kindly given on its behalf within six years.—On the 23rd inst., two sermons will be preached for the same at Bloomsbury Chapel, by the Rev. William Brock. The charity is greatly in need of funds with the large increase in the number of children; therefore such services are most grateful to the committee who manage its affairs.

CAMBERWELL-GREEN CHAPEL HOME MISSION.—On Friday evening last, a pleasing and handsome testimonial, a purse containing nearly 27*l.*, was presented (privately), by the teachers and promoters of the above mission to their superintendent, R. W. Reid, Esq., as a small token of their affection and appreciation of his indefatigable exertions in carrying on the work, and at the same time as an expression of their thankfulness for his recovery from a recent severe attack of illness.

MILE-END-ROAD CHAPEL.—The Rev. James Chew (late of New College) was publicly recognised as pastor of the above place of worship on Tuesday, the 14th inst. The Rev. W. Bevan, of Bow, read the Scriptures and offered prayer. The Rev. John Kennedy, M.A., F.R.G.S., of Stepney, delivered the introductory address. The Rev. James Rowney asked the usual questions, which were answered with deep feeling. The Rev. W. Dorling, of Bethnal-green, offered the recognition prayer in a very impressive and solemn manner, after which Professor Newth, of New College, delivered the charge to the minister. On the following Sabbath, the Rev. S. Eastman, of Windsor, their late beloved pastor, gave a very faithful and impressive charge to the church and congregation. The attendance was very large. The following ministers also took part in the services—the Revs. Messrs. W. Hardie, B.A., E. Price, and R. Saunders.

NEWPORT, ISLE OF WIGHT.—The Rev. John D. Riley, late of the Quinta, Shropshire, has accepted the unanimous invitation of the church and congregation of St. James’s-street Chapel, Newport, Isle of Wight.

OPENING OF TIPTREE NEW CONGREGATIONAL CHURCH.—On Tuesday, Oct. 11, the newly-erected Congregational church at Tiptree-heath, under the pastorate of the Rev. T. Sowter, was opened for public worship, in the presence of numerous ministers and friends from the country. The new church, a most substantial and imposing-looking brick building, is situated upon the site of the former ancient and unpretending meeting-house, and is capable of affording sitting accommodation for about 500 persons. It was built by the voluntary contributions of friends in the Dissenting interest in the county, foremost among whom was Isaac Perry, Esq., of Chelmsford. The contract was taken by Mr. Holland, of Sudbury, by whom the building has been very substantially executed for 970*l.*, from the designs of Mr. Frederick Barnes, architect, of Ipswich. The opening services on Tuesday were commenced by the Rev. T. W. Davids, of Colchester, who gave out a hymn and engaged in prayer. The Rev. C. Riggs read and prayed, after which the Rev. Thomas Jones, of Bedford Chapel, London, preached an eloquent sermon from John iii. 16—“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” The rev. gentleman concluded by making an appeal to the liberality of the congregation to liquidate the debt of 250*l.* which remained upon the building. The Rev. I. Jennings concluded with prayer. The collection amounted to 39*l.* 6*s.* 4*d.* At the close of the morning service about 100 ladies and gentlemen sat down in the tastefully-decorated schoolrooms to a cold collation. Isaac Perry, Esq., presided, and suitable addresses were delivered. The company then proceeded to the chapel, to engage in the afternoon service, when an eloquent sermon was preached by the Rev. R. Brindley, of Chelsea, from Galatians vi., part of 12th verse, “The cross of Christ.” The Revs. J. Dewsnap and A. Philips assisted in the service, and the collection realised 10*l.* 6*s.* A further sum of about 200*l.* remains to liquidate the cost of the building.

BRADFORD.—NEW CONGREGATIONAL SCHOOLS.—The church and congregation assembling in Lister Hills Chapel here, have recently enlarged and extended their schools, at an estimated cost of 1,200*l.* The new schools are in the early English style of architecture, in conformity with the rest of the block. Services in connection with the opening of the schools took place on Sunday, the 9th instant, when the Rev. A. Russell, M.A., preached in the morning, and the Rev. J. G. Miall in the evening. On Monday evening a large tea-meeting was held, the trays being presented by the ladies of the congregation. The proceedings after tea were conducted in the lecture-room, a large and elegant hall, which was beautifully decorated for the occasion. The hall was crowded, and many left who could not obtain admission. John Crossley, Esq., of Halifax, occupied the chair, and was supported by the Revs. J. Gregory, J. R. Campbell, D.D., D. Fraser, LL.D., A. Russell, M.A., W. Kingsland, T. T. Waterman, B.A., J. Innes, G. H. White; Mr. Alderman Brown,

Mr. Alderman Law, Samuel Smith, Esq., and other gentlemen. The chairman addressed the meeting in terms of friendly congratulation upon the completion of the work which they had undertaken, and was followed by several other speakers in a similar strain. In the course of the evening the Rev. A. Russell stated, that at the close of last year, when it was resolved to provide increased school accommodation, the number of scholars on the books was 560, and of teachers, 65; total, 625. At that time there were no class-rooms, and two very large and prosperous classes had to be taught in the chapel. The accommodation for day-school purposes was also very limited. They had now erected a commodious girls' schoolroom, and one for infants, along with six large class-rooms, a room for the library, and other conveniences. The lecture-room had also been enlarged. The rev. gentleman mentioned some facts to show that great efforts had lately been put forth to extend the cause of God in that district. Six years ago, there was a debt upon the property of 675*l.*; that debt had been liquidated, a palisade and railing had been placed round two sides of the chapel, at a cost of 130*l.*; and, to meet the wants of the growing congregation, a gallery had been erected in the nave, at an expense of 200*l.*, making, together with the cost of the schools, a total of 2,205*l.* God had prospered them in a remarkable manner. Within the last five years and a half, the church had been nearly quadrupled, and the congregation and Sunday-schools had increased in a corresponding degree. Mr. Samuel Smith, the treasurer to the building fund, made a financial statement, from which it appeared that the amount realised and subscribed up to that date was 1,129*l.* 13*s.* 5*d.*, leaving a deficiency on the estimated expenditure of 70*l.* 6*s.* 7*d.* The chairman afterwards started a subscription for the immediate wiping off the debt, with a donation of 25*l.* A collection was made, and the chairman's liberal example having been followed by other gentlemen present, the sum required was speedily raised; and, at the close of the meeting, there was a surplus of about 20*l.*

KNARESBOROUGH.—The interesting ceremony of laying the foundation-stone of the new Congregational church at Knareborough was performed by Mr. Alderman Brown, of Bradford, in the presence of a large assemblage, on Thursday week. At half-past twelve o'clock a procession was formed at the Town Hall, headed by the pastor (the Rev. Edwin Corbold), the two deacons (Messrs. Mountain and Wood); the architect and the secretary (Mr. R. Dewes, and proceeded to the site of the new building, where there had already assembled a large number of ladies and gentlemen and working people to witness the ceremony. A hymn having been sung, and a portion of Scripture read, the Rev. James Parsons offered a few appropriate remarks, expressing the earnest hope that the edifice about to be raised might be the scene of the saving of many souls in the present and future generations. The Rev. E. Corbold then presented to Mr. Alderman Brown a polished mahogany mallet and a very handsome silver trowel, and Mr. Brown then proceeded to lay the foundation-stone, with the usual formalities. In the course of his address he said that the building would contain about 600 sittings, including seventy for school children. The cost would be about 2,000*l.*, which their friends at Knareborough thought a very large sum; and perhaps it was; but he hoped it would not overwhelm them. On the contrary, he trusted to their energy, liberality, and perseverance, for raising sufficient funds to enable them to open the building for Divine worship, freed from every shilling of debt. Up to that time about half of the required sum had been promised. He then, at considerable length, proceeded to explain the principles of Congregationalism; and concluded by invoking the blessing of God on the work in which they were engaged. Dr. Campbell offered up prayer, and the benediction having been pronounced, the proceedings terminated. In the afternoon, about sixty ladies and gentlemen sat down to luncheon, Mr. Alderman Brown presiding. Mr. Mountain, the treasurer, read out a list of subscriptions, from which it appeared that nearly one half of the required 2,000*l.* had been raised. He said they were promised the loan of 300*l.* from the chapel-building fund; but he would much prefer raising the whole without borrowing. (Loud applause.) The Rev. J. Parsons next addressed the meeting, and in the course of his remarks expressed his regret that they proposed to call the building a "church." He objected to the name, conceiving that the members were "the church," and not the building in which they worshipped. (Hear, hear.) The meeting was afterwards addressed by Mr. Aled, the Rev. J. H. Gavin, Mr. Lumley (Episcopalian, Scotland); Mr. Pritchett, the Rev. Mr. Croft, the Rev. John Newton, Mr. Addyman, the Rev. Mr. Hedley, the chairman (who, amidst much applause, offered to double his subscription), the Rev. Mr. Ford, the Rev. Mr. Corbold (who proposed a vote of thanks to the chairman, which was seconded by Mr. Mountain, and carried by acclamation); Mr. Howell (son of the Rev. Mr. Howell, the first Congregational minister in Knareborough, and who offered to double his subscription); and Mr. Wood, one of the deacons.

THE CZAREWITCH AND THE PRINCESS DAGMAR.—It has been stated that a commission has been formed at St. Petersburg for the purpose of preparing the Princess Dagmar for the reception of the rite of baptism according to the form in use in the Greek Church. The Emperor has presented her Royal Highness with a pearl necklace valued at 12,000*l.*, and the Empress has also presented a costly pair of diamond bracelets. The union is stated to "be altogether one of affection."

Correspondence.

THE BRISTOL CONGRESS.

To the Editor of the Nonconformist.

SIR,—Being in Bristol on Wednesday last, I was invited by a friend to attend the Congress. The subject for the morning was, in the words of "Brother Ignatius," "How is our National Church of England to reach the heathen portion of our own population?" One of the papers was read by Mr. J. M. Clabon, and I have no doubt your attention had been already directed to it. The reader certainly had every reason to be satisfied with his performance, for, although his audience was more select than numerous, the applause with which it was received showed that it awoke a chord of sympathy in the hearts of those present, of which I felt thoroughly ashamed; for although it purported to be only an attack upon the Liberation Society and "political Dissenters," the animus towards Dissenters of every kind was too apparent. I shall leave you to deal with a man whose panacea for the prevailing heathenism is a political club in each parish, headed by the clergyman (who, we were told, had already too many secular matters to attend to) to put an end to the impudent presumption on the part of Dissenters of holding political opinions!

The inconsistencies of this address will be seen at a glance. Why such a parade of the "giant strength" of the Church and the necessity of the extensive organisation and large funds (the want of which is so pathetically bemoaned), if the speaker and his audience really believe it to be so easy a matter to "crush the young endeavours of political Dissenters"? But what are we to think of those men who can openly characterise the solemn utterances of our beloved pastors over the mortal remains of departed saints as "atheistical addresses"? I am no "political Dissenter," I have never been connected with the Liberation Society, and but little acquainted with its workings. I thank Mr. Clabon for the information he has given me on the point, and I recommend all Dissenters who, like myself, have hitherto kept aloof from ecclesiastical politics, to join the Liberation Society, as I intend at once to do. I cannot hesitate about doing so when I know that such an address can be delivered in an assembly presided over by Bishop Ellicott, and received by the auditors as this was. Not, be it observed, at a political gathering, but at a meeting to devise means for bringing the Gospel to the masses of our population. I find that this Mr. Clabon is of the firm of Fearon and Clabon, solicitors, of Westminster, Mr. Fearon being the solicitor to the Attorney-General in Charity matters. Thus, whilst it is his duty, as representing the public, to obtain the greatest advantage for all from the charities of the country, we find we have a determined opponent to "Dissenters being admitted to the government of Church," i.e. "public schools," in the very individual whose duty it is to secure for them that position.

I am, Sir, your obedient servant,

DISSENTER.

P.S.—In passing through the streets of Bristol, I noticed a placard intimating that the Solicitor of the Attorney-General in Charity matters would hold a meeting at one of the hotels, in reference to a local charity on the first day of the sitting of the Congress, and inviting all persons to attend and state their views. You may judge from Mr. Clabon's address of what use it would be for a Dissenter to attend. As a matter of curiosity I should like to know, and perhaps some of your Bristol readers may be able to say, whether Mr. Clabon attended this meeting? If so, I am afraid the Bristol Charity will be called upon to pay the expense of delivering his address.

THE SEA-SIDE CONVALESCENT INSTITUTION.

To the Editor of the Nonconformist.

SIR,—In justice to the "Sea-side Convalescent Hospital," referred to in my letter, published in the *Nonconformist* of October 11, I have to request the publication of the following letter from the Marquis of Townshend:—

Sir,—I am directed by the Marquis of Townshend to acknowledge the receipt of your letter of the 12th ult., and to inform you, in reply, that there is no chaplain, either paid or unpaid, attached to the Sea-side Convalescent Hospital.

The clergyman of the parish has volunteered to visit, gratuitously of course, such patients as may desire to see him, and has also placed a certain number of free seats in his church at the disposal of the hospital. But all arrangements having relation to their religious views are understood to be entirely within the patients' own control.

I am, Sir, your obedient servant,

H. W. HEMANS.

89, Dover-street, Oct. 13, 1864.

The importance of the charitable watching over the institutions that arise, with the view of preventing the perversion of the funds by appointing paid clericals, has been exhibited by the circumstance, that, at the late meeting of the "London Female Penitentiary," a paid chaplain of the Episcopal State-Church, was after a contest, elected.

Mr. Henry Hoare lent his aid on the occasion to inflict on the inmates the spiritual aid of one man, who, by his specialties of mind, may be suited to some inmates of the Penitentiary, not suited to the other inmates. It is a great tyranny thus to inflict this limitation of spiritual sympathy on the unfortunate, for the appointment of this one man as a paid chaplain, is the virtual exclusion of all other sympathy, as connected with the clerical class.

Let us hope that the decision of the committee of the London Female Penitentiary will not be supported by the subscribers to the charity.

Yours truly,

JOHN EPPS.

89, Great Russell-street, Oct. 13, 1864.

PSALMODY AND COLLEGE EDUCATION.

To the Editor of the Nonconformist.

SIR,—In your last paper I observe the copy of a letter from Mr. Curwen, to the committees and students of the metropolitan colleges of all denominations, in which, with a view to the improvement of Psalmody, he invites them to the study of Tonic Solfa, and generously offers to them a lecture from himself, and aid from one of the best teachers in their neighbourhood. Now, I fully agree with Mr. Curwen in thinking it desirable, if not essential, that students for the ministry should, while at college, receive a well-digested course of lectures and lessons in the science and art of music in their relations

to Congregational Psalmody. I, however, differ from Mr. Curwen in thinking that the study of Tonic Solfa would be the best thing for them. Far greater pleasures and higher advantages would, as I think, arise from an acquaintance with the established notation, and the science of the true scale. Tonic Solfa may enable them to read what Mr. Curwen ventures to call seven of the best books of Psalm-tunes, and all the other books printed by his steam-press in the room formerly used as the old chapel at Plaistow. The established notation will, on the other hand, enable them to read all the volumes of psalm-tunes ever published, and at once throw open to them all the musical literature of the world. Moreover, the established notation may be learned by our college students quite as quickly and as easily as the Tonic Solfa notation can be. In a single evening these gentlemen may acquaint themselves with the symbols used in the established notation, and may also acquire the power of singing by note the melodies of several standard psalm-tunes. As much as this has been done over and over again, hundreds of times, and in as many parts of the country, and under great variety of circumstances, and by persons of different classes, and different ages, and different grades of talent, but who intellectually and educationally considered have been, for the most part, far below the stature of our college students. So much for the facility with which a knowledge of the respective notations may be acquired.

Our college committees and students will, however, bear in mind that the value of musical symbols is to be estimated chiefly by the accuracy with which the symbols are fitted to express the true doctrine of musical sounds. The great question therefore is, which of the two sets of symbols is most in conformity with the doctrines of the true scale? In answer to this question, I can have no hesitation in proclaiming my preference for the symbols of the established notation, since by means of them, and with an occasional and slight addition, every sound of the scale may be definitely expressed. I venture respectfully to say to Mr. Curwen and the 1,500 teachers of Tonic Solfa, that with their notation it is not so. I am aware that they are in the habit of thinking that their modulator is a beautiful, and minute and accurate representation of the degrees of the true scale. I venture respectfully to say to them that it is not so. They may point my attention to the fact that in the page which contains their modulator, are printed these words, "this is the true scale of nature." Of course I admit the fact that those words are there, but then I venture to affirm that they ought not to be there.

I say that that modulator does not represent the true scale of nature. The ideas which a study of that modulator will produce are not the ideas which are proper to the true scale. That modulator is a human device, but the true scale is one of the manifold works of God. The modulator is the expression of mistake and error; the true scale is a wonderful series of sounds, rising one after another, in obedience to well-defined and immutable laws. In its earliest facts and principles the true scale is within the easy comprehension of a child. In the marvellous unfoldings of thought and fact which take place in its higher ranges, it can tax the power of the most patient consecutive thinker, and command at once the admiration and delight of the profoundest intellect. If our college students wish for a series of noble intellectual exercises, I can promise them that in the great music system of nature they will find a region into which they may make as many excursions as they please, and from which they need never return without beautiful and valuable additions to their store of musical knowledge.

I know something of the pleasure of investigating the great natural systems of astronomy and chemistry and botany and geology and others, but no one of them presents to me a nobler range of thought and pleasure than I find in God's great music system of nature. As for Tonic Solfa, I leave that for children to play with, though even they might and ought to be taught the pleasures and advantages of a better way.

My friend Mr. Curwen and his 1,500 teachers may perhaps think I am prejudiced against them and their system. All I can say, in reply, is that I am not conscious of any such feeling. I know how to respect them, and I think I can accurately estimate the value of their favourite method. Those who like Tonic Solfa may have it, and I wish them all joy of it. Our college students should, however, for their own sakes, and for the sake of psalmody, and for the sake of their future churches and congregations, know something truer and greater of music than they can possibly learn from Tonic Solfa. There is a musical sense in which young ministers should learn to sing praises with understanding. They should be contented with nothing less than a scholarly acquaintance with the facts and figures of the true scale. Knowing these, they may be able to teach others also, and will be beyond the danger of being laughed at by intelligent musicians as persons fond of musical twaddle, and content with the sensational instead of the intellectual pleasures of true music.

My letter has become longer than I intended, but I hope it may be suggestively useful to the committees, professors, and students of our colleges; and, in that hope,

I am, yours very truly,

J. J. WAITE.

3, Moorfield-place, Hereford, Oct. 16, 1864.

To the Editor of the Nonconformist.

SIR,—By the answers to my circular to colleges I am happy to learn that the Church of England College at Islington, the Wesleyan College at Richmond, and Mr. Spurgeon's College in Southwark, have already appointed teachers of singing, and have made singing a regular part of the students' course. There are other colleges, however, whose managers do not yet see the importance of teaching the young ministers how to promote and guide the "service of song in the House of the Lord." I am glad for ministers to learn to sing by any means; but I may be excused for thinking that the method which I obtained from Miss Glover is by far the quickest, cheapest, truest, and most facile instrument which the church of Christ can use for psalmody. I hope, Sir, that you will use your strongest influence to induce the other colleges to make the singing of "psalms, hymns, and spiritual songs" not merely a haphazard attainment for a few ministers, but a power and a joy for all.

I am, Sir, yours truly,

JOHN CURWEN.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

Advices have been received from New York to Oct. 5th.

The operations commenced by General Grant on Thursday and Friday, Sept. 29 and 30, referred to in our last, were continued on the following day, when the Federals advanced three-quarters of a mile and entrenched themselves close to the south side of the railroad. The Confederates' main line of defences in Meade's front cannot easily be carried. The Confederates were found in force behind the formidable defences on the Boynton road, over which they receive supplies by wagon from the Weldon railway below Ream's station, occupied by the Federals. A despatch from Washington of the 3rd inst. says:—

Officers who came up on the steamer to-day confirm the reported successes gained by General Meade on the Squirrel Level road on Sunday. The engagement, which did not close until late in the evening of that day, had not been renewed yesterday, which, however, may be accounted for by the fact that it was raining very heavily at that time. On Friday we drove the enemy from their two first lines of works on the Squirrel Level road, and at the end of the engagement we held these entrenchments, which are some four miles from Petersburg.

Meade is only a short distance from the Southside railway, which is, however, strongly defended.

It seems that in the operations of Sept. 29th, the 5th corps and two divisions of the 9th corps carried the first two lines of the Confederate defences, but advancing further a gap was formed between the 5th and 9th corps, through which the Confederates charged and flanked the 9th corps, capturing 2,000 prisoners. A shell grazed General Meade's leg, and buried itself in the ground in the midst of Generals Humphrey, Bartlett, and Griffin.

On the north side of the James river the conflicts were of great importance. On Thursday, the 29th, the 10th and 18th corps, under Birney, had crossed to the north side of the James, and advanced towards Richmond by the Newmarket road. The 10th corps carried the Newmarket heights and advanced two miles. They then assaulted the Laurel Hill works, but were repulsed, and withdrew to the junction of the Varian and Newmarket roads. The 10th corps lost 1,500 men, and a negro corps suffered severely. In reference to this the *New York Times* says:—

The enemy made their first stand at a strong breastwork near the junction of the Kingsland and Newmarket roads, just beyond Bailey's Run, and about three-quarters of a mile from where our exterior pickets at Deep Bottom had been posted. The breastwork had to be approached mainly over a wet meadow, but at one point in front of it a wood of swamp trees and a rank undergrowth increased the difficulties of the advance. In addition to the natural defences, a formidable abatis was placed along the entire line of the work. This was the line that the coloured troops were required to carry. General Paine made his dispositions excellently, and the order was given to move forward without firing a shot, and to take the work at the point of the bayonet. This order the negroes obeyed to the very letter, but at a great sacrifice of life. They went at their work with a cheer and a rush. The rebels behind the breastworks took a deliberate aim upon them as they advanced, and almost every shot brought down a man. Still the dusky heroes went on unwaveringly, each step forward leaving a row of dead behind. No stopping to load and fire, no sounds from them but cheering. It was a wonderful, a sublime sight to see these black men stand up to the rack. It took twenty minutes to cross the field of death and drive the rebels out of their position. It cost at least 200 men killed outright. They were comparatively few wounded to bring off the field. The officers of the coloured regiments bravely stood up with their men, and many of them fell with them. Two hours after the line of works had been carried I rode over the field. I counted 105 dead bodies; nameless black men, who had won the title of 'hero' by their unflinching courage in going through this terrible ordeal. Who dare say after this that negroes will not fight. To-day their praises have been on every tongue, and too much cannot be said in appreciation of their courage.

Subsequently there was another slaughter of negro troops—

General Birney's brigade, or at least a portion of it, reached the works on the left, before which was a ditch 12ft. wide and 10ft. deep. About 2,000 of these negroes got into this ditch and never came back. At least twenty of them climbed on the parapet of the fort and were shot dead, tumbling back upon their comrades. The rest, it is said, were slaughtered by the enemy with shells thrown among them by hand.

The Federal losses north of the James on Thursday were between 2,000 and 3,000; among whom were General Ord, wounded; General Burnham killed; and many staff and line officers.

The 18th corps drove the Confederates to Chapin's Bluff, on the bank of the James, opposite Fort Darling, which they captured after desperate fighting. On the following day the Confederates made several ineffectual attempts to recapture the main position. They succeeded in retaking one redoubt near the river. A small Federal force of infantry and cavalry penetrated into the inner line of works five miles east of Richmond, meeting no resistance.

From Fortress Monroe, under date of the 2nd inst., the following is stated:—

The rumour that Petersburg has been evacuated by the rebels is incorrect. Heavy firing has been heard all this morning from the north side of the James River, but nothing important has been received as to results. Rebel fugitives of all classes are pouring into Bermuda Hundred in every conceivable manner. Some are coming down the river on rafts in their eagerness to escape from

the perils of the Confederacy. Rebel officers, now prisoners in our hands, say that they think that Richmond cannot much longer withstand the siege now in progress. All here are full of hope of success. Our soldiers are in high spirits, expecting soon to achieve the greatest results.

Grant received 75,000 men as reinforcements during the month of September. There was an unfounded report that General Butler had been killed.

Sheridan was at Harrisonburg, on the 30th preparing to drive Early from Brown's Gap. Sheridan's cavalry had visited Staunton and Waynesborough, and destroyed the bridges and railroads between those places. The Richmond papers declare Sheridan to be retreating. They claim that he was defeated at Brown's Gap; Longstreet having, it is said, joined Early with 20,000 troops, and it is said also by the *Times* correspondent, that letters from Sheridan's head-quarters confirm this defeat.

According to the *Times* correspondent, the Confederates have almost entire possession of Sheridan's communications. Nevertheless, the Government had communications from him to October 1st. Press despatches state that on the 29th ult. General Sheridan was making preparations to force the remnant of Early's army from Brown's Gap in the Blue Ridge. Early's position is represented to be a very strong one, and he doubtless intends to hold it as a protection to Gordonsville and Charlottesville, as well as Lynchburg; for, while holding this point, if Sheridan advances upon Lynchburg, Early threatens his rear and supplies.

No despatches have been received from Sheridan for several days. Vigorous efforts are being made to drive off Forrest and Wheeler. Forrest has demanded the surrender of Huntsville, Alabama, which the Federals refused. Fighting is progressing. The Confederates had demanded the surrender of Dalton, Georgia. Forrest officially reports that with Athens, Alabama, he captured 7,300 prisoners, 2 cannon, many small arms, 2 trains of cars loaded with stores, 500 horses, and 50 waggons.

The rumour of the despatch of a Federal force from Atlanta to Lynchburg *via* Knoxville was revived. Guerillas were operating on the Louisville and Nashville Railway. On the night of the 3rd they captured and burned two trains near Fountain Head, thirty miles north of the latter city.

Respecting Forrest's operations, the *Daily News* correspondent writes:—

Sherman was never so well able to take care of himself as now. He can bear two or three weeks' isolation perfectly, owing to his large accumulation of stores at Chattanooga; and owing to the pause in the campaign, he has of course plenty of disposable troops to look after Forrest. The probabilities are that the latter will rove about for a week or ten days, doing a good deal of damage, and then go back into Alabama, if he does not in the meantime come to grief. But Sherman has really nothing to fear from him: for as I have said before, to do him fatal injury the Confederates would have to set down on the railroad with an army capable of maintaining its ground. "Raids" with five or ten thousand men are simply affairs of new bridges, new stages, or new rails, here and there along the line. Forrest has not sufficient force to hold any point, and then his column is a flying one. He has no base, and but a small train.

General Price, with a force estimated at 20,000, and 5,000 recruits taken in Missouri, was advancing on Rolla in three columns. No communication has yet been established with Every's forces, which had evacuated Pilot Knob. Price had burnt the Soto and destroyed the Iron Mountain Railroad. The Federals have concentrated in Jefferson City, which they were fortifying.

Rosenkrantz has taken the field against Price, whose army, says one writer,

Is always composed of guerillas, bushwhackers, trappers, and frontiersmen, undisciplined, and very impatient of control. He collects fifteen or twenty thousand of them every summer, and marches into the State breathing out threatenings and slaughter, and committing horrible outrages. But after a week or two his host begins to melt away. They get tired of long marches and scanty fare, and either go home or go off in small parties to plunder on their own account, and he retires with the remnant. This is horrible work for the inhabitants, but it has little or no political importance.

Despatches from Admiral Farragut at Mobile Bay, on the 1st, state that Fort Morgan is being put in condition for strong defence. The enemy are trying to place torpedoes in the channel above the fort. The report that the gunboats are near the city of Mobile is incorrect.

The *New York Herald* says:—"Reports from Chicago inform us that several banks had failed, and others refused to pay heavy cheques. This caused a panic amongst all classes, and the small produce dealers went under."

The *Baltimore Sun* has been suppressed by order of General Wallace, for the offence of placing the bulletin upon the board announcing a "fearful riot in Cincinnati, during which a Lincoln Club procession from Kentucky fired upon the citizens, men, women, and children, several being killed and wounded."

The Secretary of the Treasury had advertised a loan of 40,000,000 dols. in 5 20c. six per cent. gold interest-bearing bonds. The amount of the public debt announced September 30 was 1,960,000,000 dols.

Respecting the Presidential election the *Daily News* correspondent says—

Two State elections, those of Maine and Vermont, have taken place since the nomination, and in both the Republicans have triumphed by large majorities. Another is to occur in Ohio next week, as well as one in Pennsylvania, and these will indicate pretty conclusively the result of the Presidential election in November. Hardly any doubt is entertained here of a Republican triumph in Pennsylvania, and in Ohio they calculate on

70,000 majority. In fact, in the opinion of the best judges, the question now is, not whether Lincoln will be elected, but whether he will not carry every State in the North. I know that since the recent victories, especially, many of the leading Democrats even regard his success as a foregone conclusion. Nothing can now turn the tide except some great disaster in the field, and of this, in the actual condition of the Southern armies, I see no great likelihood.

A military commission had been sent into Kentucky, and was investigating the charges made against Brigadier-General Paine, lately commanding the district of Western Kentucky. The *Louisville Journal* charges him with robbery, murder, embezzlement, and unjustifiable banishment.

Gold was 89 p.m. on the 15th.

FRANCE.

It is reported that the Emperor of the French will go to Nice on the 22nd to visit the Emperor of Russia, who will be there with the Empress.

The *Pays* affirms, "Lord Clarendon's recent journey to Vienna has resulted in the reduction of the Austrian army, to which the Austrian Cabinet has consented, on the strength of the positive promise of England that she will induce the Italian Government to make a corresponding reduction."

DENMARK, AUSTRIA, AND PRUSSIA.

It is expected that peace will be concluded, and the Vienna Conference terminated, by the end of this month.

The King of Prussia has arrived at Babelsburg in excellent health. During his return journey he passed two hours with the Emperor of Russia at Darmstadt. The Emperor will visit Berlin, on his return to St. Petersburg, at the commencement of November.

A Vienna semi official paper has the following curious paragraph:—

Letters from Paris state that the relations between France and Austria have undergone no change. The Venetian question has not been touched upon. Austria has not protested against the Franco-Italian Convention, and there has been no question of a Congress. Prussia hastened to consent to the convention. Napoleon, however, will never agree to the aggrandisement of Prussia without adequate compensation. At Berlin there is possibly an idea of abandoning Austria to her fate if certain concessions be made to Prussia, but no negotiations have taken place on the subject.

The report of a Ministerial crisis at Vienna are considered premature, the Emperor being absent from Vienna. It is, nevertheless, believed that Count Rechberg will tender his resignation, on account of the complicated state of foreign policy.

SAN DOMINGO.

The latest news from San Domingo states that the chiefs of the revolution had retired to Hayti, and were making proposals to the Spanish Generals for a termination of the war.

INDIA, CHINA, AND JAPAN.

A telegram from Shanghai, dated Sept. 5, says the Imperialists have captured Hoochow.

Intelligence received there from Japan announces that it has been determined that the fleet at Yokohama shall force a passage into the inland sea.

The following is a telegram from Bombay, dated Sept. 29th:—"Sirdah Uzful Khan has been treacherously taken prisoner by his brother, the Ameer of Cabul."

THE WAR IN NEW ZEALAND.

A copy of the following telegram has been received at the War Department from the Foreign Office:—

TELEGRAM FROM THE ACTING CONSUL-GENERAL, CAIBO, TO THE FOREIGN OFFICE.

October 10, 1864.

I beg to communicate, through your lordship's office, to the Secretary of State for War, and to the Quartermaster General, Horse Guards, London, the following telegram, just received from Lieut.-General Cameron, dated Tauranga, August 6th:—"A meeting took place on the 5th and 6th of August between His Excellency the Governor of New Zealand and the natives of Tauranga, at which the latter submitted unconditionally to the Queen's authority, and placed their lands at the Governor's disposal. They have been permitted to return to their lands, a small portion only of which will be forfeited."

(Signed) THOS. READ.

FOREIGN MISCELLANY.

War has been declared between Brazil and Uruguay.

COTTON FROM INDIA.—There are at sea, en route to Liverpool, forty-eight ships with 223,641 bales of Indian cotton.

It is rumoured that Mons. Gerard Jules, the African explorer, has been drowned in the Jong river, between Mokelleh and Woolah.

Lord Clarendon, who had left Vienna for Venice, has gone back at the express request of the Emperor of Austria, who desired to see him again.

King Victor Emmanuel is said to have sent a confidential friend to Garibaldi, to beg him not to appear in the approaching session of the Parliament of Turin.

THE PRINCE AND PRINCESS OF WALES are still at Fredensborg. They will probably leave to-day. The infant Prince had been sent in the Osborne to Treve-mund, en route to Hamburg. He was conveyed to Hull in the Salamis.

M. Gallenga, the Italian M.P., late *Times* correspondent in Denmark, and now acting in the same capacity at Turin, found awaiting him in that city a challenge to fight a duel, caused by something he

had said in Parliament. In reply he said—"I formally refuse to subject myself to a barbarous usage too long prevalent among us, to the detriment of Parliamentary dignity and of the liberty of speech."

LOSS OF THE MISSIONARY SHIP JOHN WILLIAMS.—The Australian mail brings tidings that the career of the missionary ship John Williams has terminated. A telegram from Mr. George A. Lloyd, of Sydney, states that the vessel was wrecked on Danger Island, lat. S. 10°54, long. W. 166°00: but no lives were lost. Captain Williams, the commander, is now on his way home, as a passenger in the William Dathis. It will be well-known that this vessel was the property of the London Missionary Society, and had been employed in missionary work for the last twenty years, chiefly among the islands in the South Seas.

A LIVE GORILLA EN ROUTE.—Under date, Fernand-vaz River, August 20, M. du Chaillu wrote:—"I have sent a batch of gorillas to the British Museum, and I have also shipped a live one, which I sincerely hope will reach London safely. I had three of them two days before the vessel sailed. Now, I am going to work in earnest, and I can assure you that I will find but very little time to feel lonely, for it would not do for a man who has no one to converse with, to have nothing to occupy his mind in a country like this; the only danger is to fall ill, for you always feel dull afterwards. Thanks to a kind Providence, I have enjoyed very good health, though I have taken a good deal of quinine since my arrival on the coast, but generally as a preventative. I hope to go a long way into the interior."

THE CHANCELLOR OF THE EXCHEQUER IN LANCASHIRE.

OPENING OF FARNWORTH-PARK.

The opening of Farnworth Park, the free gift of Thomas Barnes, Esq., M.P., took place on Wednesday, Mr. Gladstone taking part in the inauguration. Its total area is more than twelve acres. The park has been laid out in a very attractive manner, and contains a small lake of some 130 yards in length. There was a procession three miles in length from the town, including the Sunday-scholars of the various places of worship, ministers, and teachers to the number of 6,000 persons, and various friendly societies. An immense multitude of people were gathered in the park when the procession arrived. The Sunday-scholars sang the 100th Psalm; but the unavoidable absence of the Bishop of Manchester and the Rev. G. D. Macgregor prevented the proposed religious service. Mr. Barnes then came forward, and in a few words expressed his great pleasure in presenting to his neighbours and friends, and especially the working men of the town of Farnworth, this park for their free use and enjoyment for ever. (Loud and prolonged cheering.) Alfred Barnes, Esq., chairman of the Local Board, then introduced Mr. Gladstone, for whom three hearty cheers were given.

The Chancellor of the Exchequer was received with loud and long-continued cheering, then addressed the vast assembly. In the course of his speech, referring to the event of the day, he said:—

The presentation by Mr. Barnes is happily not an isolated act. It is part of a great system, part of a great movement. He is, indeed, the representative, and the honoured representative, of a great principle and a tendency which is among the very best characteristics of the age. (Cheers.) In this busy, stirring, critical, industrious, enterprising, money-making, money-accumulating age, it is well that while these pursuits have full scope given it should not be forgotten that there are other wants and other interests; and, in particular, I call Mr. Barnes on this occasion the representative of a deep and growing conviction with respect to the relation that ought to prevail, and that happily now to a very great extent does prevail, between the employer of labour and the labouring population of the land. (Cheers.) I think, ladies and gentlemen, that it is about thirty years since a gentleman of high character and of great ability, employed in the public service in Ireland, created very considerable alarm and apprehension by putting forth in a concise and telling form what was thought the somewhat revolutionary doctrine that "property has its duties as well as its rights." The doctrine was received by many for the moment as revolutionary—as if it were some monstrous conception aiming at the breaking up of society; but that dreaded monster, if such it was, has now become a domesticated idea. (A laugh.) It has entered with us into every house, and it lies as quietly by our firesides as if it were the favourite dog or cat of the family. (Cheers and laughter.) Property has its duties as well as its rights, and the relation of the man who employs labour to the man who gives labour never can be permanently satisfactory or secure if the exercise and practical form of that relation is confined to the mere settling of cash accounts of the wages of the man. (Cheers.) It is doing violence to the principles of human nature, it is running up a score against ourselves, it is offending against the will and design of Divine Providence, if we refuse to recognise the fact that moral associations and social and endearing ties of affection belong to, and ought never to be severed from, the relation between the master and the workman. (Cheers.)

He then referred at some length to the growth of the factory system, and the remarkable advance of the population of the district:—

Now, ladies and gentlemen, it is not easy, and I am sure you will agree with the sentiment, to make acquaintance with perhaps 30,000 people in the course of a couple of hours—(laughter); and yet, with a certain allowance and indulgence to the necessities of public speaking, I might almost venture to say that I have made acquaintance, through the medium of the demeanour and through the countenances, with the population in the course of this morning of certainly not far short of the number that I have mentioned. No man could see the faces of that population without being aware that, in point at any rate of general intelligence, he had no

reason to suppose that they were likely to be in any respect unworthy of the noble British nation to which they belong. Well, but there used to be an idea that loyalty and the factory system did not go well together. I should like to know what has become of that idea. When her Majesty, in days brighter for her than now, traversed the streets of Manchester, was it possible that anything could exceed the manifestation of loyalty and love that she received from the highest to the lowest of the population? Words themselves would fail me if I were to attempt before you to describe the affectionate attachment which pervaded this entire community as between the people and the occupier of the Throne. (Cheers.) Well, but intelligence is a great thing, and loyalty is a great thing, but there are other things which enter into the happiness and well-being of the community at large. Now, there has been in former times an impression abroad that the effect of the factory system was to weaken or dissolve the sacred ties of the family; that it introduced disobedience to nestle like a serpent in the very heart of the family; that the relations of the young child and the parent and the parent and the child were vitiated and destroyed by the premature independence of your youthful labourers. Now that is a fair description, not, thank God, of the state of things, but of the impression which once prevailed with regard to the state of things. Well, now, I think it may be said that, with respect also to this great and vital question, the experience of the last few years has not failed to throw upon it a flood of light. I think it has completely exploded the idea that less attachment is felt by the parent for the child, or less attachment felt by the children for their parents, in the heart of the manufacturing districts than in any other portion of the community. I should humbly presume to say, having had some opportunity of forming a judgment, that I have been astonished to see the strength, the warmth, the unconquerable tenacity of domestic affection amongst the people of Lancashire employed in manufactories. All these are points upon which I may say that the factory system may very well afford to stand or fall, but I cannot help thinking that there are many things connected with it that may be taken as an example by other classes: take the spirit of order and discipline which pervades our factories, not the mere restraint which is imposed on the labourer while he is within the walls of the factory itself, on the contrary, it is the formation of a habit, and if you ask why it is that tens of thousands and hundreds of thousands can be simply self-governed and self-arranged without outrage, without difficulty, without disorder, without the appearance in almost a single instance of the authority even of the police, it is in a great degree on account of that habit of order and discipline which is to be found within the walls of those establishments. But take a point of still greater importance. If we are to judge rightly the operation of that system, it has this effect, it brings the people together, and they acquire an interest in one another; a public opinion so to speak, forms itself among them, and that public opinion is favourable to morality and good conduct, and the person who goes astray is felt to have committed an offence against the character of those with whom he or she may be associated in working; but it is not possible to conceive a principle more truthful or more valuable for the real advancement and improvement of the working classes than that opinion should thus spontaneously, naturally, and healthfully be engendered among them, according to which the order of working men and working women may become, as it were, effectual ministers of virtue, and vice and mischief will be discouraged in their first beginning. (Hear.)

It was at one time too true of the factory system that, from defective ventilation and other causes, it was anything but wholesome as regards the bodily health of the population. But great improvements had been introduced, and such munificent endowments as that of Mr. Barnes were well adapted to promote healthful and useful recreation. Communion with nature: why, the phrase, if used perhaps so recently as a century ago, would have sounded almost like the accents of an unknown tongue. The nations of antiquity had hardly any taste for the beauties of nature. One would be laughed at if one were to suppose that it were possible for a Roman or a Greek to find pleasure and satisfaction in the familiar communion with nature through the medium of humble and individual objects. Again, it was debated how it came about that in beautiful countries the population did not care for the scenery, and Lord Macaulay, in his "History of England," goes into an argument as to why the beauties of the Highlands of Scotland were so long neglected. After some further remarks on the value of public parks in cultivating a love of nature and natural objects, the right hon. gentleman concluded amid loud cheers.

The Sunday-scholars then sang the National Anthem, and the volunteers fired a *feu de joie*. Three hearty cheers were then given for Mr. Barnes, three for the Chancellor, and three for Mrs. Gladstone, on which she came to the front and bowed a graceful acknowledgment. Three cheers were also given for the youthful Earl of Ellesmere. This concluded the ceremonial proceedings. The banquet was held in the gigantic pavilion erected on the raised dais at the upper end of the park, and was attended by upwards of 800 guests. Mr. Alfred Barnes presided, and amongst the speakers, in addition to Mr. Gladstone and Mr. Barnes, M.P., were Sir J. K. Shuttleworth, Lieut.-Col. Gray, M.P., and Mr. Ruston. One of the toasts was "The Bishop, clergy, and ministers of all denominations," to which the Rev. H. Powell, vicar of Bolton, responded. In the evening Farnworth was illuminated, and there was a display of fireworks.

BANQUET AT LIVERPOOL.

On Wednesday the Chancellor of the Exchequer was entertained by the Mayor, Mr. Mozley, at a banquet in the Town Hall. The Mayor presided, and among those present were—Sir J. Kay-Shuttleworth, Mr. Horsfall, M.P., Mr. Pender, M.P., Mr. Bazley, M.P., Mr. Dodson, M.P., Mr. Jackson, M.P., Mr. Robertson Gladstone, and the *élite* of the commercial aristocracy of the city. Sir J. KAY-

SHUTTLEWORTH and the MAYOR spoke very emphatically of Mr. Gladstone's services to the nation as a statesman, a financier, an orator, and a scholar of the highest order, whom Liverpool was proud to call her own.

Mr. GLADSTONE, in responding to these compliments, alluded to the greatness of England and the greatness of her responsibilities—her enormous, over-extended responsibilities. He hoped they had reached the point at which all lust of extended territory had been sincerely and permanently forsworn.

What we have now to do is, I think, to cultivate what Providence has given us, but not to seek any addition to the sphere of our labours, still further to overtax those human powers which are already charged beyond their true faculty for the satisfactory discharge of their true responsibility. (Hear.) I think we may trace in other ways the progress of a true and just political philosophy, the philosophy of practical politics. On the part of the people of this country a great change has taken place in the mind of England within the last three generations with regard to the government of our colonies. A century ago the idea on which our colonial relations were based was narrow and selfish. In one respect, indeed, the administration of the old American provinces was conducted upon a system which might still afford some useful lessons, but it rested essentially on the idea that as far as economical and commercial matters were concerned, the interests of the colonies were to be made subservient to those of the mother country, and that the channels of their trade and their industrial exertions were to be forced in a direction different from that which nature might point out, in order to make them tributary to the greatness of the mother land. We have fully and entirely awakened from any such dream. We have given to the colonies practical freedom. I am not prepared to say that we have not something to rectify on the other side of the account. (Hear, hear.) We observe a disposition on the part of some colonies calling themselves our own to set up against the industry and productions of England the mischiefs and obstructions of an exploded protective system. (Hear, hear.) With regard to the government of these dependencies in general, there is not much to be done. Slowly, perhaps, and cautiously, but firmly and resolutely, we may find it needful to rectify the distribution of burdens and benefits, in order to place the people of England not in the position of ascendancy and superiority, which they have in good faith surrendered, but in that position of justice and equality to which they have an indisputable claim. (Hear, hear.) Our duty is to get rid as far as may be of interference with the affairs of our fellow-subjects abroad, to afford them the protection and shelter of the power of this great empire, but at the same time not to consent to be charged with the payment of vast sums of money for the sake of performing duties which belong to the colonists rather than to us—(Hear, hear)—and the performance of which in every case is an inalienable part of the functions of freedom. (Hear, hear.)

It was impossible that to a country like England the affairs of foreign nations could ever be indifferent. It was impossible that England ever should forswear the interest she must naturally feel in the cause of truth, of justice, of order, and of good government; but, it was possible, nay, it was greatly desirable, that Englishmen should recognise the immense advantages which the Almighty had bestowed upon them in the independence of their insular position.

The first result of that independence is that in regard at least to every European question out of which most of the disturbances of the peace of the world arise, England—and England alone—is as a nation essentially and pre-eminently impartial—(cheers)—but this position of impartiality is a position at once of dignity and of power. (Cheers.) It is a position in which, happily, you do not require to be always seeking by artificial means for the creation of influence. It is a position in which influence will come of itself, because amid the conflicts of the passions and interests of others, confidence will be reposed in the judgment of a country known to be free from the influence of these passions. (Cheers.) Therefore, Mr. Mayor and gentlemen, feeling, as I have said, on the one hand, the consolation and the advantage that public men in England must derive from the strenuous support which they receive on all hands from their fellow-citizens, and on the other for the chastened humility with which they should regard a function they must know to be beyond their strength, it is with satisfaction I anticipate a state of things growing and consolidating itself in the public opinion of this country from year to year, which tends to inspire the belief that we are shaking off schemes, projects, and ideas that would draw us forth beyond the sphere, that our immediate duty should tend to involve us in continual embarrassments, and that we are consequently setting free our hands and energies for the great works which do still always remain to us in the administration of the British Empire, and in studying the happiness of the people of England. (Cheers.) Doubtless, there is still much to be done—the instinct of preservation has always been the most powerful in this country, and justly has it been the most powerful of all our impulses, because we have had that which was worth preserving; but the instinct of preservation is best promoted and upheld when dutifully and honestly combined with the instinct of improvement—(cheers)—and the laws and condition of this country after all that has been done yet will offer a rich harvest to the wise and judicious efforts of the statesmen of future times, and with the hope that the result of those efforts will be in the future as in the past, not the impairing or diminution of the national inheritance, but the rendering it larger and more secure for those who are to come after us, even as we are happy to see it has been increased in value and deepened in stability by the changes and reformations which during the last thirty years it has undergone. (Cheers.)

RECEPTION OF ADDRESSES.

On Thursday Mr. Gladstone received addresses in St. George's Hall from the Chamber of Commerce, the Financial Reform Association, and the Tradesmen's Guild. The hall was densely crowded, many ladies being the galleries—the total number present being about 2,000. The Mayor of Liverpool presided, and briefly introduced Mr. Gladstone to the meeting, and the addresses were read and presented by Mr. Grainger, Mr. Clarke, Mr. J. R. Jeffery,

and Mr. John Anderson. Great impatience was manifested during the reading of the address of the Financial Reform Association, which was naturally very long, but reflecting in parts, on the policy of the Chancellor of the Exchequer, not considered in harmony with the abstract theories of the association. The right hon. gentleman then addressed the meeting at great length, and with even more than his customary oratorical and graceful elocution. He eulogised the benefits resulting from commercial associations like those which had that day addressed him, contrasting them with similar associations in less favoured countries like Italy, under the old régime, where, under the guise of agricultural associations, the élite of the community often met to discuss political tillage and to cultivate the field of public questions. Commercial associations were of great public benefit, by organising and maturing for legislation important questions which before reaching Parliament had been fully and carefully discussed on economical and fiscal grounds, and he was glad to notice that caution, combined with the desire for progressive improvement, was at the root of all the addresses he had received. Such a method of legislation produced laws which once placed on the Statute-book were accepted in good faith by all classes, and made them say of their legislation, there is no backward road or retrogression. "Onwards" was the motto of Englishmen, and by that motto they would abide. After criticising some of the views of the Financial Reform Association, referring to the state of Lancashire, alluding to the sound condition of commerce, in spite of monetary tightness, Mr. Gladstone dwelt upon the difficulty of Ministers responsible for the safety, honour, and happiness of the country, adopting abstract theories of politics and finance as advocated in one of the addresses they had heard read that day. Such a course of policy, even if adopted in the hopes of pleasing the multitude, was unsafe and impolitic, for sudden and sweeping changes damaged the public credit, and threw the national finances into confusion. The object of their legislation should undoubtedly be progress both in political and fiscal questions, for in days of political stagnation the revenue, as in the period from 1830 to 1840, was almost stationary. Now, however, the increase of the revenue was quite independent of new taxes, and was the natural result of increased and constantly progressive activity in the trade of the country. The necessity of duly preparing for the consideration of the great questions, such as the advisability of changes in the maritime law of nations, was next dwelt upon by Mr. Gladstone, who, in a peroration of wonderful power and eloquence, pictured the blessings which would accrue to all the nations of the earth from the gradual adoption of the system of free trade, and the consequent increased intercourse between the different communities of the globe.

During his speech Mr. Gladstone was frequently applauded most enthusiastically, and, when he sat down, the enthusiasm of all present found vent in three hearty cheers. Mrs. Gladstone and her daughter, who were present on the platform, appeared much pleased at the magnificent ovation which the noble Chancellor received at the hands of his fellow-townsmen.

VISIT TO MANCHESTER.

On Friday, Mr. Gladstone concluded his public engagements in Lancashire by visiting Manchester. On arriving he was received by the Mayor, and Mr. and Mrs. Gladstone then went to the Town Hall, where an address was presented. In reply, the CHANCELLOR of the EXCHEQUER commenced by referring to our foreign policy, which he said had become of very great public interest of late years. The extension of our commercial relations compelled us to pay an attention not formerly demanded to what took place elsewhere, and it was an undeniable fact that one of the characteristics of the time was the growth of a mutual feeling of concern by every nation in the affairs and prospects of others, and in no country could that sentiment be so natural, inevitable, and efficient as in England. We have no natural enemy. Every country in Europe was our natural friend; and if to any country of Europe we were in particular to look as the country by close relations with which we might best promote the general interests of the civilised world, it was that very country which once, in the blindness of an excusable but unhappy prejudice, it was the practice to regard as our natural enemy. The conduct of the Government in the regulation of its foreign policy had been actuated by a sincere desire to perform towards all countries the office of friendship. After an allusion to the American war, the right hon. gentleman next referred to Italian affairs, and said that without passing an official judgment upon the merits of the treaty, he regarded it with the eye of hope and satisfaction. Mr. Gladstone proceeded to eulogise the recent cession of the Ionian Islands, for which Lord Palmerston and Earl Russell deserved the entire praise; and, turning to domestic questions, he referred to and defended the repeal of the paper-duties, and lamented the distress which still existed in Lancashire. He sincerely hoped that the great community he was addressing would be upon its guard against political lethargy, which was not a sign of healthy principles. It should be remembered that, although much had been well done, they should continue steadily, cautiously, and justly, but yet firmly and decisively, in the same course. More than once Parliament had heard the expression of a desire that some extension should take place in the direct action of the people in the choice of its representatives, and when the public mind was matured to handle the question, one great demonstrative fact of the moral title of the people to have some exten-

sion of the franchise would be the conduct of the Lancashire population during the distress. In his own department the business of reform was never ended, for in the administration of public money the principles of corruption and decay were continually at work. The right hon. gentleman having spoken for more than an hour, concluded by repeating his thanks amidst the most enthusiastic cheers.

At mid-day Mr. Gladstone was taken on 'Change, where the crowd loudly cheered him. In the afternoon Mr. Gladstone distributed the Oxford Examination prizes in the Free-trade Hall, which was crowded in every part. The eloquent president delivered an ovation upon the general features of the educational question, amidst the repeated plaudits of a brilliant audience. When Mr. and Mrs. Gladstone left the hall, they were greeted by an immense multitude outside with intense enthusiasm.

ELECTION INTELLIGENCE.

FINSBURY.—On Tuesday evening a public meeting of electors favourable to the return of Mr. Torrens for Finsbury took place at Cowper-street Rooms, City-road; Mr. Alfred Walker in the chair. Amongst those present were Mr. Humphreys (coroner for Middlesex), Mr. Stafford Allen, Dr. Bruce, Mr. Watkinson, Mr. Bolton, Mr. Anderson, Dr. Bletchley, Mr. Holden, Mr. Hanson, Mr. Cooke, &c. A letter was read from Colonel Delarue, regretting his absence, and promising his active support. Mr. Torrens, who was warmly received on presenting himself, addressed the meeting at considerable length, dwelling especially on those topics which related to local and national taxation. Mr. Torrens urged the claims of the middle class to a greater share in administrative trust and honours, now almost monopolised by the landed interests and their connections. Men who had proved themselves capable and zealous in local government ought to have the career of advancement open to them in the Civil Service. A vote of approval and confidence was moved by Mr. T. H. Bolton, supported by Dr. Bruce, and passed unanimously. A numerous and influential committee was then appointed, and a vote of thanks to the chairman having been carried, the meeting separated.

CAMBRIDGE.—Mr. W. D. Christie, our late Minister in Brazil, has announced his determination of contesting the representation of the borough at the next general election. Mr. Christie was M.P. for Weymouth from 1842 to 1847.

CHESTER.—The *Liverpool Courier* states that Mr. William Henry Gladstone, eldest son of the Chancellor of the Exchequer, will be brought forward at the next general election as a candidate for the representation of the city of Chester. It is believed that Mr. Gladstone, who is a Liberal, will obtain the support of the Marquis of Westminster, whose influence in Chester is paramount, as well as that of other Whig families. The report has since been denied.

TYNEMOUTH.—Mr. G. O. Trevelyan, the gentleman chosen by the Liberal party as their candidate to contest the borough of Tynemouth against Mr. Richard Hodgson, the Conservative member, at the next general election, addressed a crowded meeting on Thursday evening. Mr. Trevelyan, who had an enthusiastic reception, stated that he would be found an earnest advocate for the removal of disabilities upon religious opinion. He would, therefore, if returned to Parliament, vote for the removal of tests at Oxford and for the abolition of Church-rates, and would advocate for the Roman Catholic equal rights with Protestants, and would support any wise and judicious measure for the reform of the Irish Church. Mr. Trevelyan said that he would vote for 6l. rental franchise and the Ballot. In foreign politics he approved of the neutrality of our Government in American affairs and in the recent conflict between the German Powers and Denmark. He touched upon Indian affairs, of which he spoke hopefully, and gave it as his opinion that the vast empire presented a fine field for middle-class enterprise. A resolution in his favour was cordially adopted.

LOUTH—IRELAND.—It is believed that two Conservatives will contest this county at the next general election, and Colonel Fortescue and Mr. M'Clintock have been mentioned as probable candidates.

LISBURN.—The Conservatives claim to have had so much success on the revision as to make sure of this seat.

WOODSTOCK.—The borough of Woodstock being the property of the Duke of Marlborough, Lord Alfred Churchill, the present member, has received notice to quit, his lordship's opinions being too liberal for his Conservative brother. Lord Alfred gives place to Mr. Henry Barnett, a member of the banking firm of that name. The Duke's authority, however, will not pass unquestioned. A son of Mr. Bazley will contest the borough at the next election in the Liberal interest. Mr. Bazley, M.P., is a landowner in Oxford, having purchased Easham Hall, a few miles from Woodstock.

HONITON.—The Liberals intend to bring forward Mr. Evan M. Richards, of Brocklands, a partner in the firm of Dillwyn and Co., Swansea; the principal of which is Mr. Dillwyn, M.P. for that borough. Mr. Richards has been mayor of Swansea several times, and for many years past he has been one of the most active supporters of the Liberal cause in Glamorgan-shire.

THE REGISTRATIONS.—The revision of the list of voters for Middlesex is now concluded. The Liberals claim a gain of 235 votes, in addition to 292 last year. In East Surrey the Liberals have also gained 560 votes. For the Leeds polling district of the West

Riding, the Liberals claim 153; for the Sheffield district, 53; for the North Riding of Yorkshire, they claim a gain of 309 votes over last year's revision. In South Leicestershire the Liberals are the better by 200 votes. The Conservatives profess to have gained as follows:—North Lancashire, 359; Birkenhead, 63; Boston, 14; West Kent, 32; Lyme, 15; Northal- lerton, 13; Oldham, 65; Bath, 9.

Court, Official, and Personal News.

On Thursday the Queen, accompanied by Prince Arthur and attended by Lady Augusta Stanley and the Hon. Emma Lascelles, drove to the Linn of Muick. The Dean of Westminster left the Castle in the morning. On Friday Sir George Grey had the honour of dining with the Queen and Royal family.

Her Majesty and the junior members of the Royal family are expected to leave Balmoral on Monday, the 24th inst., and arrive at Windsor Castle early on Tuesday morning, the 25th inst.

The rumour is revived in Germany that one of the Royal Princesses of England is to marry a prince of the House of Oldenburg.

The infant Prince Victor Albert, son of the Prince and Princess of Wales, having arrived from the continent, landed at Hull on Monday morning, in charge of the Countess De Grey and Ripon. The young Prince was received by the mayor and corporation and other local officials, and by Earl De Grey, and had a loyal welcome from many thousands of the inhabitants. The Prince and his attendants shortly after landing left Hull by train for Balmoral. The *Leeds Mercury* in noticing the arrival of the Prince says:—

The infant Prince was held up, and his face uncovered. He did not appear to like the cold air at first, but after a momentary shade his countenance became bright and pleasing. He is a healthy-looking child, with fine blue eyes, and a decidedly intelligent expression. His Royal Highness had on the usual blue robe, which well became his fair and happy complexion. Mrs. Davis, the wife of Mr. Sheriff Davis, on his Royal Highness being brought to the turn of the pier, stepped forward and presented to the baby Prince a toy in the shape of a white fur rabbit, which he appeared to appreciate.

In the station, to gratify the general wish, the baby was held up on both sides of the carriage, so that there were few who had not an opportunity of seeing him.

The marriage of Viscount Amberley, eldest son of the Earl and Countess Russell, with the Hon. Catherine Stanley, daughter of Lord and Lady Stanley of Alderley, is to take place at the close of the month, at Alderley Church, Cheshire.

Mr. Layard, M.P., Under-Secretary for the Foreign Department, after a tour in Italy and Switzerland, has arrived in Paris on his way home.

It is stated that there will ere long be a reduction of 10,000 men made in the army, and that a corresponding reduction in the financial estimates of next year will be a consequence. The *Army and Navy Gazette* thinks the report equivocal.

The Queen has given a suite of rooms at Hampton Court Palace as a residence to Dr. Faraday, Professor of Astronomy at the Royal Institution.

The Marquis of Lansdowne is to be a Knight of the Garter.

Mr. Charles Lindley Wood has been appointed private secretary to Sir George Grey, in the room of the Hon. G. Waldegrave Leslie, resigned.

It is likely that "at some future time" the Prince of Wales will pay an official visit to the Emperor of the French.

Mr. Cobden, M.P., will, it is expected, address his constituents at Rochdale on the 16th or 23rd of November. Mr. Bright, M.P., will, it is thought, visit Rochdale at the same time, and also address the meeting.

Miscellaneous News.

The number of patients relieved at the Hospital for Diseases of the Heart, 67, Margaret-street, Cavendish-square, was 85 during the week.

A second and last eclipse of the sun in the present year will take place on Thursday next. It will be annular, but will be only visible at the Cape of Good Hope, Buenos Ayres, or in the Gulf of Mexico.

THE NORTH LONDON INDUSTRIAL EXHIBITION at the Agricultural Hall was formally opened by Earl Russell on Tuesday. The great success which attended an exhibition of a similar character in Lambeth led to the one now being held. Both in extent and in comprehensiveness, however, the present exhibition is a great advance beyond its predecessor. Earl Russell, in declaring the Exhibition open, made a brief speech, in which he commented upon the advantages of such undertakings. There was a performance of original music, at which Miss Louisa Pyne and other eminent vocalists assisted. The proceedings were of a most interesting character.

THE APPROACHING TRIAL OF MULLER.—The *Observer* states, the paragraphs that have been going the round of the daily papers for some days past, stating that the trial of Muller would "come off" at the ensuing sessions of the Central Criminal Court, which will commence on the 24th inst., have but little foundation in fact, as up to the present time neither the Committee of the German Legal Protection Society, nor Mr. Beard, the solicitor who has the management of the case, nor Mr. Maynard, his managing clerk, have decided whether the case will be fit for trial at that time.

Literature.

MR. HOWARD HINTON'S THEOLOGICAL WORKS.*

It will be with pleasure and gratitude, not unmixed with a touch of sadness, that the friends of Mr. Hinton receive the first volume of a complete edition of his works. With a touch of sadness—we have ventured to say—because, while desiring and anticipating some years of life and activity for one so vigorous in body and mind, they cannot but feel that there is always “presage of a close” when a writer who has exerted real and powerful influence in some particular department of thought, engages in the work of collecting his scattered performances and placing them permanently before the world. All will wish that they may yet receive further original works from that strong and clear mind, which, with the ripening of years, has gained in variousness and in the fineness of its powers: but all will be especially gratified that the labour of editing a considerable series of works, the products of a life devoted with singular faithfulness to the purification, advancement, and defence of evangelical theology, has been undertaken by the author himself, while yet he has opportunity of doing it effectively and completely.

The goodly volume before us contains evidence abundant of thorough investigation, of conscientious care, of keenness of intellect, and of noble fearlessness in seeking after and asserting truth, which must beget profound respect in the mind of every studious reader. Mr. Hinton has always been too reverent towards the general subject he has treated—that being the loftiest and most difficult—and has ever too sincerely honoured his task, to give less than his full strength and whole culture to the topics he has deliberately chosen to write upon. More than five-and-thirty years have passed away since Mr. Hinton boldly declared that “the prevailing tone of religious opinion presented several indications of an inconsistent and defective divinity,” and that the operation of that defective divinity was “discernible in the preaching of the Gospel,” and that men might “gain from a perverted system of theology, a sanction for neglect and iniquity which never could have been derived from any other quarter.” To English evangelicism it was then singular and of doubtful propriety, if not heretical, to demand that “a system of religious doctrine should perfectly harmonise with the common-sense of mankind,” and to point out that if Arminians indulged “a too easy confidence in the efficacy of moral means,” the prevailing Calvinism displayed “a mischievous hesitation concerning human responsibility.” It is scarcely wonderful that Mr. Hinton was somewhat suspected; and even where mere suspicion was foreign to the nature of some of his professional readers, it is not surprising, considering the state of theological culture in the denominations at that time, that he should have been largely misunderstood. But Mr. Hinton could give his most antagonistic critics good account of his views and of their ultimate grounds, as his Rejoinder to Mr. Haldane, by whom he was all-too confidently assailed, still remains to prove; and he himself gained in confidence as to the doctrinal views he had “adopted,” though “aware that in holding them he differed from many.” It seemed to him “one of the great misfortunes of the current theology” that it presented so many vulnerable points; and he was not the man to be silent, or, when contending with opponents, to think himself “under any obligation to encounter defeat for a fiction,” or for doubtful notions, and so “to expose the cause of truth to ignominy and peril.” He believed, and spoke and laboured as believing, that “God was working a beneficial, and by no means an inconsiderable change, in the long-prevalent theology of this country.” And he himself intelligently and devoutly assisted in the production of that change, to a large extent, in the circles—perhaps but narrow circles, after all—to which his personal influence by the pulpit and by the press extended. It may be that Mr. Hinton, reviewing these last thirty years, rejoices in much of the theological change effected; yet finds, even amongst those of lively evangelical sympathies, a change still in progress, beyond the point to which his anticipations reached, or to which his approbation can now extend. We cannot tell:—but it is possible that there are men of the same spirit which animated his own first efforts, who are enlightened and sincere in their opinion that “a by no means inconsiderable change,” as to at least points of prominence and modes of repre-

sentation, in “the long-prevalent theology,” would still be “beneficial,” and who have faith that “God is working” to that end. It is possible that some, equally clear-eyed and single-hearted with the thoughtful and resolute young Reading pastor, are now, with respect both to the preaching of the Gospel and the conduct of controversy, “gaining confidence from the doctrinal views they have adopted,” which they think lead to the exhibition of a more “perfect harmony of religious truth and human reason” than Mr. Hinton has always perceived, and to a more vital theology, and more “consistent view” of the Divine counsel, than he, who was once so largely and to their profit their teacher, has himself attained. We cannot tell:—but we say, it is possible there may be such:—and possible, too, that they may sometimes think they find their Mr. Haldane in Mr. Hinton. But even then, we think they will be ready to recognise the great and enduring service rendered by their predecessor, of whom it may be said, that he has, perhaps, exerted a stronger individual influence as a theologian, within certain limits, than any other man of his generation belonging to the Baptist denomination. It is hardly necessary to say that we are not writing, either as adherents of what has been called “Mr. Hinton’s system,” as now defined and settled, or as advocates, on the other hand, of theological revolutions. The names of schools or of leading theologians can no longer represent the directions in which men move who combine the scientific tendency with Catholic sympathy and with profound faith; but it cannot be doubted, unless we lose faith in principles of inquiry that have been the glory of Protestantism, or are blind to all the teachings of Church history, that a free doctrinal movement, whatever its occasional irruptions and recessions, ever enriches and strengthens certain central positions, in which primitive orthodoxy is abundantly honoured.

Mr. Hinton speaks of the more important of his works as “devoted, more or less directly, to the development and vindication of the system of evangelical doctrine known as Moderate Calvinism.” This first volume contains—“Theology; or an Attempt towards a Consistent View of the Whole Counsel of God,”—“The Harmony of Religious Truth and Human Reason,” which has been long out of print, which the author has “particular pleasure in again placing in his readers’ hands,” and which we are sure many will rejoice to find again accessible,—and a “Treatise on Human Responsibility,” with an appendix on that subject, contributed a few years ago to the *Christian Spectator*. The future volumes will contain not only the writer’s well-known treatises on “The Holy Spirit,” “Immortality,” “Exposition of the Romans,” and “Individual Effort,” but various tracts and sermons—some of the latter previously unpublished,—and minor pieces that have been contributed from time to time to the periodicals.

The author regards this editorial labour as “one of the latest efforts of a long life, devoted, through grace, to the service of Christ”;—may he have the satisfaction of completing it, and of knowing that it is welcome to the Church and serviceable to truth!

“LORD OAKBURN’S DAUGHTERS.”*

As we have more than once described Mrs. Wood’s characteristics as a writer of fiction, we should not have thought it necessary to devote any special attention to the last of her many novels, were it not that it affords us an opportunity of expressing our judgment as to the tendencies of that sensational school of fiction, of which it is so perfect, and, on the whole, so favourable a type. But what, some of our readers may say, is a “sensation” novel? The term is certainly somewhat vague and general, yet it is not very difficult to define. It describes a novel in which the plot is everything, where little or no skill is shown in the delineation of character, and where the actors are frequently little better than mere lay figures introduced only for the purpose of playing their part in the *dénouement*. There are sensation novels, indeed, in which some of the characters are worked out with more care; but these are the exceptions, and even in them the interest turns entirely upon the incidents, not upon the qualities of the men and women to whose life-story they belong. On the other hand, we must not include all tales whose chief excellence lies in the structure of their plot in the “sensation” school. A good novel ought to be something more than a series of portraits, however faithful, or a succession of scenes having but very slight connection with each other, however striking in themselves. It is when the plot is made to turn upon the discovery of some

secret which leads the reader a baffling and wearisome chase through three volumes, when there is a lavish use of the fiercest passions and the most revolting crimes, when the story lies away from the common scenes of life, and is marked by extravagance if not by absolute improbability, and when the tendency is to keep the mind in a state of wild and feverish excitement, that we find the true “sensation” novel. Works of this character may have a certain amount of cleverness, and if they be well done are sure to attract a large number of readers, but it would be absurd to compare them with the productions of the great writers of fiction. Their popularity, though wide-spread, is sure to prove of the most ephemeral kind, and in a few years at most they will pass into an oblivion as complete as the books of the Minerva Press to which they are the natural successors. Unfortunately, for the time, they have a certain influence, and that influence is for evil. There is in them nothing to quicken the intellect, to purify the taste, to give high conceptions of life’s work and responsibility, and fill the soul with earnest purposes to fulfil them. On the contrary, their sole aim is to amuse, or rather to excite; they surround the mind with an unhealthy atmosphere which blights its purest feelings, and stimulates some of its most morbid cravings; they present a view of life as false as it is mischievous; and they abate the hatred with which vice ought to be regarded, by the familiarity with its scenes to which they habituate their readers, and still more by the fascination which they throw around its agents. That they have done much to debase the popular taste is, we fear, too certain. We cannot wonder that our “railway literature” should include so much trash, and what is far worse than trash, so long as novels of this class find admission into our high-priced magazines, and receive so hearty a welcome at the circulating libraries.

“Lord Oakburn’s Daughters” is a thorough sensation novel, done in Mrs. Wood’s cleverest style. It would, like most of the works of the same authoress, be greatly improved by compression; but one who writes so much cannot be expected to have time for condensation, and it must be admitted that, though the story often moves on very slowly, yet, on the whole, the plot is well-constructed, and the interest of the reader kept alive throughout. The tale certainly has in it excitement and horrors sufficient to satisfy the appetite of the most rapacious. Bigamy is a topic that has been so well worn by novelists of this class that recently it has been eschewed. But in its stead we have here a young surgeon who has hardly married a young and beautiful wife before he resolves to get rid of her in order that he may marry another whose fascinations had captivated his inconstant heart. When we add that his two victims were sisters, although the relationship was unknown to him, and that one sister was poisoned to make way for the other, our readers will understand how painful are the complications created, and how deeply tragic the interest in which the whole is invested. But if we are asked what good purpose is accomplished by this harrowing of the feelings, we are at a loss for an answer. There is no new phase of the “deceitfulness of sin” which the writer has to illustrate, no fresh type of character she has to depict, no forgotten moral that she seeks to enforce. Lewis Carlton is, after all, only a very commonplace sinner. He is possessed of a certain brilliancy, by which he succeeds in dazzling the two girls, who are described as matchless specimens of loveliness; but with all his talent and show, there is nothing to distinguish him from the most vulgar murderer except that he had received a superior education, and moved in respectable circles. What good can result from making such a wretch the hero of a three-volume novel, we do not comprehend. Of course, too, he does not meet the fate he so well deserves. It would never do to allow one who, atrocious villain as he was, had been the husband of two daughters of an earl, to meet the murderer’s doom, and therefore he is permitted to escape the infamy of a public trial and execution by sudden death caused by excitement. Mrs. Wood certainly does not extenuate his sins or awaken our sympathy. He is not another Eugene Aram with intellectual or moral qualities that hide from us the true character of his crime. Even before the discovery of his wickedness, the undefined something about him which first awakened the suspicions of ingenious Frederick Grey repels all kindly interest, and we see the exposure of his villainess without a compassionate sentiment being called forth. Our complaint is, not that he is made too attractive, but that he and his vile deeds should be made the subject of romance at all. Fiction ought to keep some good purpose in view, and even if it be only to amuse—an end, we fully admit, of sufficient importance to justify the expenditure of considerable talent—that amusement should not be sought by such portraiture of the most revolting crimes

* *Theological Works of the Rev. JOHN HOWARD HINTON, M.A. In Six Volumes. Vol. I., Systematic Divinity.* (Houlston and Co.)

Lord Oakburn’s Daughters. In Three Volumes. By Mrs. HENRY WOOD. London: Bradbury and Evans.

as can only serve to create the most intense and painful excitement, but by scenes that shall have some power to refine, instruct, and elevate.

Unfortunately, too, for the moral influence of the book, the other characters engage very little of our sympathy. Lady Laura Carlton is a grand mistake. She, the great sufferer by the crime which her husband committed in order to obtain her as his wife, should have elicited most of our affection and pity. But she is vain, petulant, suspicious, undignified alike in her prosperity and her adversity, and even the bitter sufferings through which she passed, fail to produce any feeling on her behalf. Her sister, Lady Jane, is altogether too prim and proper, and we cannot but feel that a little more wisdom and forbearance on her part might have averted some of the calamities by which the family was overwhelmed. The father is nothing but a hot-headed domestic tyrant, with all the roughness of an "old salt," and very few of the better qualities of men of his class. His death-bed scene, in which our authoress tries to introduce the religious element, and makes the profane, selfish, passionate old man talk some very pious sentiments in nautical terms, is one of the most unpleasant portions of the book. Stephen Grey and his son, especially the latter, are the best characters of the tale, but there is nothing very original or striking even in them. It is a pity some of Mr. Wood's friends did not caution her against an attempt to produce a rival of the immortal "Sairey Gamp." Mrs. Pepperfly is a very poor copy, we had almost said caricature. On the whole, there is little in any of the actors indicating great skill on the part of the writer or calculated to produce any strong impression on the mind of the reader.

It would be too much to expect a sensation writer to condescend to minutiae, or there are some points of strong improbability in this tale which would certainly vitiate the effect of a novel of the old-fashioned type. When Lord Oakburn is first introduced he, is a poor captain reduced to the most miserable shifts, and indeed groaning under a crushing burden of debt. His succession to the peerage only brought him a moderate income (some three or four thousand a year), yet though his tenure of the dignity was very brief, he is able, from what source we are at a loss to perceive, to leave large fortunes to his daughters. But a still greater defect, one, in fact, which impairs the character of the whole story, is the conduct of Judith Ford. She saw the fatal act committed by Carlton, and by her evidence alone could the guilt have been brought home to him. She hated him, and was devoted to Stephen Grey, on whom, by Carlton's intrigue, the suspicion of the crime or mistake had been made to rest—she saw the one advance in honour and the other driven from the town; yet she never spoke for years, and not then till circumstances compelled her to break her long silence. A more glaring improbability we have seldom met; and yet on it the whole mystery of the tale hangs.

Mrs. Wood has given so many indications of the possession of higher qualities, that we regret to see her content to take her position side by side with Miss Braddon. She will be deceived, however, if she fancies that books like these will secure for her an abiding place in the literature of her country. They may sell well, they will be in great demand at Mudie's, and are sure to be the topic of conversation in fashionable circles for the season; but they cannot live. No one ever dreams of reading them a second time. Indeed, their authors have in some cases gone the length of requesting the reviews not to give a sketch of the plot, lest it should take off the keenness of the public appetite, and so spoil the sale. We live in hopes that ere long they will lose even the one recommendation they now possess—that the public taste will become more healthy—that their very excesses will create a reaction in favour of something more sober and rational, and that they will cease to pay. We fear that nothing but a failing demand will produce a diminished supply; but the authors who cater for such a market must be content to forfeit all enduring reputation.

BRIEF NOTICES.

Man, his True Nature and Ministry. Translated from the French of Louis Claude de Saint-Martin ("Le Philosophe Inconnu.") By EDWARD BURTON PENNY. (London: William Allan and Co.) We find a great difficulty in speaking of this book from our total inability to understand it. There are here and there luminous paragraphs, occasionally pages,—bright oases in a desert of bewildering mysticism. But these illuminated spots are few and far between, and do but serve to deepen the gloom of the dense darkness that pervades the volume. The translator has done his best to help the reader through, by dividing the work into paragraphs with descriptive headings, which are intended to serve as stepping stones in passing from one stage to the next;

and we freely confess that by aid of these we have managed to read about a fifth part of the whole work. There we were compelled to stop, not without a considerable sense of weariness and exhaustion at the endeavour to assimilate such a mass of indigestible mental pabulum. The author seems to be in earnest—he evidently believes that he has ideas, and that he has the power to express them. We are quite prepared to allow the first, but we positively refuse to admit the second. There may be valuable ideas in the book, but they are buried too deep for us to extricate them. The leading idea of the work, so far as we can grasp it, seems to be that the soul of man, being a direct emanation from God, contains within itself all the truth which takes outward form in the external universe,—and that, conversely, all the facts of nature have a spiritual as well as a natural meaning, which becomes fully expressed only when it is interpreted by the human spirit. Thus the author is led to that blending of cosmology with metaphysics and psychology, to which mystical minds are so commonly disposed, and where the speculative reason may soon lose itself in the quagmires of barren and wearisome theorising. In these speculations Saint Martin followed the guidance of Jacob Bohme, whose writings he fervently admired and translated. When it is remembered that he lived in the latter part of last century, and that he proclaimed a spiritual philosophy while the majority of his countrymen were given over to scoffing scepticism and materialism, we shall be ready to look upon his writings with sincere respect, even though they belong to a sphere of thought which our own minds have never entered.

The Joys and Sorrows of a Schoolmaster. By ONE OF THEMSELVES. (London: W. Allan and Co.) This book is apparently translated from the French, and is intended to describe the condition of the middle and lower classes in the Swiss cantons. We hope the author has somewhat overdrawn the darker features of his picture, for nothing can be more repulsive than the representation of selfishness, meanness, and low grovelling absorption in small material cares, which he draws. Probably the author wishes to be sternly true to facts which he knows, but in this resolve he has fallen into the error of detailing, with sickening minuteness, coarser traits of manner and character which ought always to be kept in the background, or only brought into prominence when the exposure will serve some useful end. There is a good deal of graphic narration in the book, which is written in the form of an autobiography, and may be really so for aught we can tell. The story is told with an air of verisimilitude which somewhat compensates for the minuteness of detail, though we believe that in writing either fact or fiction it is quite possible and often desirable to be content with an outline sketch of many characters and events, and that the probability of the story may even be heightened by a skilful use of hasty and rapid narration. The writer of this book resembles certain Pre-Raphaelite painters. There is plenty of accurate representation of nature—every object, taken alone, is true to some outward fact. But there is too little selection—too little of the judicious omission which characterises a true artist. The grouping is rather servilely true than artistically ennobling. There is evident earnestness in the intention, but the canons of art require to be better studied. All this applies very completely to our author. He is a good reproducer, but hardly a good poet. We admire his sincerity, his piety, his simple trust in Providence; we can also recognise a considerable sense of humour, and a facile dexterity in word painting. If the incidents were but less crowded, by the omission of those that are frivolous or repulsive, the result would be an interesting and somewhat quaint picture of a phase of humble life which is quite unfamiliar to the majority of English readers.

THE QUARTERLIES.

(Continued.)

The *Popular Science Review* has a very attractive and valuable number. Mr. Mackie on "Extraordinary Ships," explains the construction of the "cigar-ship," which is certainly a remarkable and perhaps hitherto unsurpassed form of vessel, at least for certain purposes; describes the "connector ship," which is a sort of sea-train, consisting of several distinct compartments, having connecting joints of great play and strength, propelled by an engine in the last compartment, and intended to facilitate commercial transactions—(Mr. Mackie thinks it may be so constructed as to be manageable in all matters, and to encounter safely violent seas); and lastly the "submarine ship," meant to go down to the bottom, not to trade with fishes or mermen, but to do mischief to vessels that remain above. It is a scientific but popularly interesting paper. Dr. Lankester gives us a capital article on "Good Food," which everybody should read, and from which newspapers might quote almost every paragraph with a certainty of its being acceptable to readers of every class. He does not forget Mr. Banting; and we are glad to see that he cautions people against following that gentleman's example, except under precisely similar conditions to those of his own corpulency; and remarks that "provided a man be not of active habits, a dietary like this (Banting's) might quickly plunge him into evils compared with which those of corpulence are a mere trifle." The editor's account of "Recent Investigations into the Natural History of Red

"Coral" is something like complete, but may be compared, with advantage to each, with a paper on the same subject in the current number of the "Journal of Science" noticed last week. Mr. Ansted on "Metamorphosis" (so far as geology is concerned), Mr. Magrath on "Morphological Peculiarities of Linaria Spuria," and Mr. Coultas on "The Origin of Local Floras," deal with more purely scientific questions, and are less capable of being characterised in a sentence. Dr. Anstie treats the question, "What is a Stimulant?"—and we say, read and see, and knowing, be wise. Mr. Spear deals with "The Metric System," which we suppose is gradually naturalising itself in this country, through the agency, quickened by the necessities, of our scientific men. That system has for an integral part the monetary system of France:—can we expect, and should we be advantaged generally by, so great a change? The case is hardly made out as yet. "The Scientific Summary" of this Review is, as usual, admirable for the varied collection of new facts in all the physical and mechanical sciences.

The *Westminster Review* has excellent, well-informed, and ably-written articles on "Modern Phases of Jurisprudence in England," "The Patent Laws," and "Herrings and the Herring Fisheries." That on "Charles Dickens" pronounces a sentence we think just, in saying that "he is a man of genius, in many respects rarely gifted"; with "exceptional powers of observation and description, great imagination, and an intuitive tact in appreciating many of the more delicate shades of passion"; but "unable to take either an extensive or intensive view of any subject," and in "literary execution, oscillating with tolerable evenness between the intensely vulgar and commonplace, and passages of the most striking beauty." "We cannot think that he will live as an English classic"; and "we do not at all anticipate that he will be rescued from oblivion either by his artistic powers or by his political sagacity." The review of "Tennyson's New Poems" is in the main very just; especially as to the Laureate's apparent incapacity of that "self-identification with every conceivable form of thought and feeling, and all possible conditions of humanity, which is the very life-blood of a poet given for all time." This article contains the following curious judgment:—"That it is possible to create a taste for the best and the purest literature, even for such as shall interest man, as man, a thousand years hence as much as to-day, the author of 'Silas Marner' and 'Romola' has conclusively proved." The remaining articles contain riches of sceptical arrogance and dogmatism which can only be represented by a few sentences. From the review of the popular recast of "Strauss's Life of Jesus," we take the following:—

"Strauss has produced a book which, while it contains the most complete and satisfactory solution of the problem with which it grapples, attests the candour, courage, and purity of his moral nature, the penetrative force of his critical genius, his marvellous acuteness, his discrimination, sagacity, and happy ingenuity."—"If, then, we refuse to assume the Resurrection to be an historical fact, we have to explain the origin of the Church's belief in it. The solution which satisfies Strauss, and which seems to us also an adequate solution of the problem, is dependent on the two following propositions:—1. The appearance of Jesus was literally an appearance, an hallucination, a psychological phenomenon. 2. It was a sort of practical fallacy of confusion, a case of mistaken identity."—"The rejection of the theological solution is not the result of ignorant prejudice, but of enlightened investigation. Anti-supernaturalism is the final irreversible sentence of scientific philosophy, and the real dogmatist and hypothesis-maker is the theologian." Leaving the life of Jesus as, according to this writer, "a dazzling superstructure [on a substratum of fact] of 'miraculous legend,' and a 'splendid repository of mythical and unhistorical elements'; we turn to the acceptance, professedly from Max Müller, of the following 'simple truth':—

"Man is not 'out of joint with the purposes of his Creator'; he has undergone 'no terrible aboriginal calamity.' There has been no change in the Divine Mind, no need of a sacrifice of blood to avert Divine wrath or satisfy Divine justice. The search for infallible guidance, whether in the pages of a book or in the authority of a 'vague abstraction' called the Church, is toil thrown away. Men need depend neither on the Bible nor on the Pope."—"The principle of authority cannot be received without the acceptance, wholly or in part, of a system of mythology almost as complicated, and not much less gross, than that of Greeks and Romans."

These sentences, which manage to identify what might be granted with what must utterly be denied, are extracted from the review of "Dr. Newman's *Apologia*," which, of course, is much more generous to Newman than to Kingsley. A paper on "The Laws of Marriage and Divorce" shall supply our last extract:—

"Marriage being instituted for the mutual benefit and support of the parties to it, and also for the propagation of the species and the sustenance and education of the offspring, is an engagement susceptible of all the varieties of form which content can establish, provided they be not contrary to these ends. It may, indeed, be considered merely as a partnership entered into for certain purposes by two persons of the opposite sexes; and although the stipulations which they may make with each other might properly be enforced by society, it does not appear to us as obviously distinguished from every other species of partnership, that its terms, whether as to the nature or duration of the union, should not be chosen and determined by the partners themselves."

We do not argue against this—there is no ground common to the writer and ourselves. We have the

most blessed confidence that the time—which he thinks "must come at last"—when such radically immoral and socially devastating views shall force a complete revision of the marriage laws, will never, never arrive. Such as we have represented it is the *Westminster*—we do not wish to say anything further.

THE LITERARY SEASON.

(From the *Athenæum*.)

Our announcements of coming books is far from being ended. Since our last issue the following houses have completed their arrangements:—

Mr. Bentley will publish during the season: "Europe beyond the Sea," by Viscount Bury, M.P.—third and fourth volumes of "The Lives of the Archbishops of Canterbury," by Walter Farquhar Hook, D.D.—"The Life of Charles James Fox," by Earl Russell, third and concluding volume—"The History of Greece to the Close of the Peloponnesian War," by Dr. Curtius, translated by Miss Bunnett, under the superintendence of Dr. Curtius—"Adam and the Adamite, the Harmony of Scripture and Ethnology," by Dr. McCausland—"Israel in the Wilderness, a Popular Account of the Journeyings of the Israelitish People, illustrated by the Inscriptions on the Rocks in the Wilderness," by the Rev. Charles Forster—"Henrietta Caracciolo; or, Convent Life in Naples, a True Narrative"—"A Century of Anecdote from 1750," by John Timbs—"The History of the Present American War, from its Commencement to the Conclusion of the Campaign of 1863," by Lieut.-Colonel Fletcher, Fusilier Guards—and "A Popular History of Music," by Dr. Schliester, translated and edited by F. Cecilia Tubbs. Also the following new novels:—"Lord Lynn's Wife"—"Uncle Silas," by the author of "Wylder's Hand"—"Belforest," by the author of "Ladies of Bever Hollow"—"The Armourer's Daughter," by the author of "Whitefriars."

Messrs. Macmillan, in addition to the work already announced in our columns, will publish "Letters from Egypt," by Lady Duff Gordon—"Story of Cawnpore," by G. O. Trevelyan—"Notes on Brazilian Affairs," by W. D. Christie, late her Majesty's Minister in Brazil.

Messrs. Griffith and Farran will shortly publish "Echoes from an Old Bell, and other Tales of Fairy Lore," by the Hon. Augusta Bethell—"Fun and Earnest," by D'Arcy W. Thompson, illustrated by Charles Bennett—"Hacco the Dwarf, and other Tales," by Lady Lushington—"A Week by Themselves," by E. Marryat Norris—"Crosspatch, the Cricket and the Counterpane, a Patchwork of Story and Song," by Mrs. Broderip, illustrated by her brother, Thomas Hood—"The Happy Holidays; or, Brothers and Sisters at Home," by Mrs. Davenport—"Pictures of Girl Life," by Miss Howell—"The Primrose Pilgrimage," by M. Betham Edwards—"Merry Songs for Little Voices," by Francis Freeling Broderip, set to music by T. Murby, with forty illustrations.

The Religious Tract Society are preparing for publication "The Months, illustrated by Pen and Pencil," a Christmas volume of poetry and prose, with drawings by Barnes, Wimperis, Lee, North, Gilbert, Noel Humphreys, and others—"A Handbook of English Literature," by Dr. Angus—a new volume of "The Wisdom of our Fathers," entitled "Selections from the Works of Thomas Fuller"—a work on "The Promises of Scripture," by Horatius Bonar—"A History of Egypt, from the Fall of the Pharaohs to the Present Time," by Canon Trevor, forming a companion volume to "Ancient Egypt," by the same author—"Dawn to Dark in Italy," an historical tale of the period of the Italian Reformation—a work on "The Christian Graces," by Dr. Thompson, of New York.

THE DISSOLUTION OF PARLIAMENT.

Last week we copied a paragraph from the *Observer*, stating that there would be a dissolution of Parliament in the spring. The same journal now declares that there was no ground for the statement—"A simple reference to the Septennial Act will show that Parliament does not expire necessarily in the ensuing year. Of course it can be dissolved whenever the Crown pleases, but such an event is very unlikely to happen in the spring. That would be an inconvenient course, and would only be resorted to in case of action by the Parliament itself, which is more unlikely than ever. There is no reason whatever for supposing that the power of the Crown will be called upon to shorten the duration of this Parliament during the session of 1865."

REBUS AMERICAIN.

Hurrah! pour	La vieille Union
La sécession	Est une malédiction
Nous combattons pour	La Constitution
La Confédération	Est une ligne infernale
Nous aimons	La libre discussion
La rébellion	Est une trahison
Nous nous glorifions de	La liberté de la presse
La séparation	Ne sera point tolérée
Nous ne combattons pas pour	La liberté des nègres
La reconstitution	Doit être obtenue
Nous n'avons jamais dit	Que l'Union continue
Que nous avions besoin de	L'Union comme elle était
L'intervention étrangère	A joué son rôle
Nous cherissons	Le vieux pavillon
Les bannes et les étoiles!	C'est un fier mensonge
Nous vénérons	La loi d'habas corpus
La chevalerie du Sud	Est odieuse
Mort à	Jefferson Davis
Abe Lincoln	N'est pas le gouvernement
A bas	Les lois de la populace
La loi et l'ordre	Triompheront

La première colonne donne la profession de foi des séparatistes, la seconde celle des abolitionnistes, et les deux colonnes réunies, lues à la suite, vous représentent l'opinion du parti démocratique.

Gleanings.

If you have no patrimony, go in if you can for matrimony.

First Briefless: "Why is Judge — like necessity?" Second Briefless: "Because he knows no law!"

An American paper states that women are now employed as conductors on the street cars in some of the western cities.

The Collector of the Broadlands district at the last census received the following return in Lord Palmerston's handwriting, viz.:—"Henry John Temple, head of the house, born at Broadlands, in the parish of Romsey Extra, Oct. 20, 1784."

They hung a contractor in Indiana a few days since. He had contracted so much that it was thought advisable to stretch him a little.—*American Paper*.

"You are very handsome," said a gentleman to a lady. "And," said the lady, "so you would say if you did not think so." "And so you would think," answered he, "though I should not say so."

Brown has solved the great problem—"what is the difference between 'tweedledum' and 'tweedledee'?"—The solution is—One is written with more ease (e's) than the other.

A drunken fellow got out of his calculation, and was dozing in the street, when the bells roused him by their ringing for fire. "Nine, ten, eleven, twelve, thirteen, fourteen," cried he; "Well, if this isn't later than I ever knew it!"

A country doctor, being out for a day's shooting, took his errand boy to carry his game bag. Entering a field of turnips, the dog pointed, and the boy, overjoyed at the prospect of his master's success, exclaimed, "Lor, master, there's a covey; if you get near 'em, won't you physic 'em?" "Physic them! you young rascal; what do you mean?" said the doctor. "Why kill 'em, to be sure," replied the boy.

WHO'S WHO?—The extraordinary excitement in connection with the murder of Mr. Briggs has caused an immense demand for the photographic portraits of Muller, the suspected murderer; and on the Saturdays, in the markets mentioned, a familiar cry is—"Portrait of Muller—only one penny!" "Here is the authentic portrait—only one half-penny!" On examining the proffered sun pictures, we found amongst them the familiar features of Professor Owen, Sir Roderick Murchison, the Archbishop of Canterbury, the Crown Prince of Prussia, Prince Louis of Hesse, and many others.—*Builder*.

SINGULAR PHENOMENON.—A correspondent of the *Times* notices a singular phenomenon which took place in a field on the farm of Mr. Hastings, of Longham, on the estate of the Earl of Leicester. Suddenly, and without visible warning—for Mr. Hastings had driven over the spot twenty times before—the ground gave way, and there appeared a chasm of thirty feet in diameter, and of more than seventeen in depth. Mr. Hastings may be said to have had a narrow escape, for if the surface had sunk, as it might well have done, beneath the concussion of his gig, he must have been buried alive. At first there were no signs of danger to the adjoining surface, but as crowds of country people flocked to the spot, thinking that they were visiting the scene of an earthquake, the land, under this unusual pressure, seems likely to give way in other places. Cracks are plainly to be seen for a radius of fifty yards in every direction. From the immediate appearance of water it is supposed that the ground has been undermined by a subterranean stream.

"SECOND THOUGHTS ARE BEST."—In the *Life of Dr. Raffles*, just published, the following story is told in connection with a preaching journey in 1814:—"On our way from Wem to Hawkestone we passed a house, of which Mr. Lee told me the following occurrence:—A young lady, the daughter of the owner of the house, was addressed by a man, who, though agreeable to her, was disliked by her father. Of course he would not consent to their union, and she determined to elope. The night was fixed, the hour came, he placed the ladder to the window, and in a few minutes she was in his arms. They mounted a double horse, and were seen at some distance from the house. After awhile the lady broke silence by saying, 'Well, you see what a proof I have given you of my affection; I hope you will make me a good husband.' He was a surly fellow, and gruffly answered, 'Perhaps I may, and perhaps not.' She made him no reply, but, after a silence of some minutes, she suddenly exclaimed, 'O, what shall we do? I have left my money behind me in my room.' 'Then,' said he, 'we must go back and fetch it.' They were soon again at the house, the ladder was again placed, the lady remounted, while the ill-natured lover waited below. But she delayed to come, and so he gently called, 'Are you coming?' when she looked out of the window and said, 'Perhaps I may, and perhaps not'; then shut down the window, and left him to return upon the double horse alone. Was not that a happy thought on the lady's part—a famous joke?"

FISH AND ADVERTISEMENTS.—An amusing paragraph, taken from an American paper, went the round of our daily press last week. It was to the effect that a Western editor was recently requested to send his paper to a distant patron, provided he would take his pay in "trade." At the end of the year he found that his new subscriber was a coffin-maker. We regret to say that there are so many among our constituency possessed of a desire to torture us by somewhat similar means. We have received from a herring merchant at Yarmouth a letter, of which the following is a verbatim copy:—"Great Yarmouth, Sept. 22, 1864. Sir,—If you are disposed to insert my advertisement

up to the 30th November, weekly, and allow me to pay you the amount in bloaters, I don't mind having it inserted in your next week's *Grocer* to begin with."

It is proper that we should explain to our correspondent, whom we suppose expects some sort of an answer to his modest request, that the price of such an advertisement as he proposes would amount to 10s. 6d. per week, which, at the terms quoted for his bloaters, would impose upon each of the three members of our family the severe task of consuming fourteen bloaters per day for nine consecutive weeks. For our own part, we could make even a greater sacrifice than this in the interests of a benevolent fish-curer, but on consulting with the other members of our domestic circle, they objected in the strongest terms. Our correspondent must therefore consider his neat idea to have been wrecked on the altar of domestic exigency. We regret having to decline so generous an offer, but he will, perhaps, on reflection, perceive that it would be leading an editor and his innocent family into the temptation of too great imbibition of liquida, if he forced them to eat fourteen bloaters per day for nine long weeks.—*The Grocer*.

BRITISH JUDGES.—In a lecture last week, at Bristol, on "The Memories of a Life," Mr. Commissioner Hill stated that he was one of the counsel engaged on behalf of Daniel O'Connell, when the verdict convicting him of conspiracy was appealed against in the House of Lords. The point raised was a technical one, and when judgment was given, Lord Chancellor Lyndhurst and Lord Brougham were for upholding the conviction, and Lords Denman, Cottenham, and Campbell for quashing it. The lay lords were strongly tempted to interpose, and give their votes upon the question, which they had a perfect right to do. One of them, Lord Stradbroke, did give his vote, and a good deal of embarrassment was thus created, and a solemn debate ensued upon the subject, whether it was expedient that the lay lords should vote. Lord Brougham said that, although he was strongly of opinion that the judgment given by the majority of the law lords was erroneous, yet he implored the lay lords not to interfere, and this was supported by the other lay lords. Lord Wharncliffe, who was then the Ministerial leader in the House of Lords of the Tory Government, said he should walk out of the House without voting, and he hoped he would be followed by his brother lay peers. And he was followed. Great lessons might be drawn from this, and Englishmen might cheerfully submit to be governed by men who so well knew how to govern themselves.

THE BLIND PRINCESS.—The blind young Princess of — was presented to the Empress Eugénie, at Schwalbach, a few days ago, and the utmost interest and sympathy were excited by her story. The lady is well known all over Germany; her princely domain is visited every year by crowds of strangers. The story of the Princess is perhaps the most touching romance of the nineteenth century. As a child she had been stolen from the gardens of the very château she now inhabits. A careless nurse, bent on her own enjoyment, had suffered her master's child to stray towards the river, and when, in answer to the frantic appeals and the search made in every direction, no signs of the infant's presence could be discovered, it was concluded that she had fallen into the river and got drowned. The despair of the mother was beyond all description; but the idea of the child's death, accepted by all besides, was rejected entirely by her. When the death of the prince her husband had released her from the obligation to remain in the château, she set out upon a strange pilgrimage all over the continent, fully convinced that she would find, one day or other, the object of her search. During the embassy of Prince Talleyrand she came to London, and was received by Queen Adelaide with the utmost kindness and sympathy. Soon afterwards she went to the south, still bent on finding her lost child. One day, the carriage climbing slowly up one of the steep hills in the neighbourhood of Lausanne, she was accosted by a beggar woman, holding by the hand a poor blind girl, for whom she was imploring alms. The girl looked gentle and sweet-tempered, resembling in no way the harsh vixen whom she called mother. The inmate of the carriage had fallen into a doze, and the woman bade the girl sing to arouse the lady. The song was a vulgar ditty belonging to the district, with no romance to ensure attention, and yet it woke the lady from her trance; and she stopped the postillion while she questioned the girl as to her origin. The day and hour were come at last; every word uttered by the maiden confirmed the suspicion of identity. Memory was confused—it had vanished with her sight—but by dint of threats and promises the woman was made to confess that she had purchased the girl when quite an infant from a beggar woman like herself, who owned to having deprived her of sight in order to excite compassion. The locality whence the child had been taken was proof sufficient of the truth. The princess returned home with her poor blind companion, and devoted her whole life to the prospect of cure, as she had done before to that of discovery. But all attempts failed, and the mother then gave herself up entirely to the education of her helpless charge. In this she succeeded perfectly, and the princess is considered one of the most accomplished reciters of Uhland and Schiller in all Germany. Before dying the fond mother reaped her reward in the marriage of her daughter with the young prince her nephew, and this consolation is the greatest which could be felt by her friends. The young princess recited with the most exquisite clearness and pathos two scenes from "Count Egmont" and "The Diver," on the visit to the Empress, while the imperial lady listened entranced, the large tears rolling down her cheeks,

as she gazed on the wreck which the wickedness and cupidity of man had made of one of the most beautiful works of God's own creation.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The tendency of the stock markets has been more favourable during the week. The Bank rate remains at 9 per cent.

Consols have improved $\frac{1}{2}$ since last week's quotation. The last prices to day were 88 $\frac{1}{2}$ to $\frac{1}{2}$ for money and 88 $\frac{1}{2}$ to 89 for the 10th November.

The Atlantic and Great Western Railway Company have issued a prospectus for the issue of Second Mortgage Bonds (Ohio Division) to the extent of 4,000,000 dollars, due in 1883 and redeemable at par in New York, and in London at 4s. 6d. per dollar. They will be issued at 66, with interest coupons attached, payable half-yearly at the fixed rate of 4s. to the dollar. The terms of issue are 5 per cent. on application, 10 per cent. on allotment, 15 per cent. on 19th November, 15 per cent. on 19th December, and 21 per cent. on 19th January next, being in all at the rate of 148 $\frac{1}{2}$ 10s. 0d. per bond of 1,000 dollars. The following is an extract from the prospectus showing the expectations which are formed of the successful working of the railway:—"The immense development of the Western States of America, without any increase in the means of transit to the eastern ports, has given the Atlantic and Great Western Railway, as rapidly as the different sections have been opened, an unexampled success. The whole line is now fully ready for business and thoroughly ballasted, but the demand for rolling stock has been so far in excess of anticipation that adequate provision or it has not been made, and 200 miles of the main line have remained shut up until now. Great efforts have been made to supply locomotives, carriages and trucks. The Company has built extensive works for their construction, and are now turning out one locomotive complete every four days, and ten freight cars every day. In this way the demand will, in reasonable time, be supplied."

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, October 11.

ISSUE DEPARTMENT.

Notes issued ..	£26,916,245	Government Debt	£11,015,100
		Other Securities ..	3,634,900
		Gold Coin & Bullion	12,266,245
	£26,916,245		£26,916,245

BANKING DEPARTMENT.

Proprietors' Capital	£14,558,000	Government Securities	£10,172,343
Reserve ..	4,191,639	Other Securities ..	21,922,834
Public Deposits ..	7,023,231	Notes ..	5,698,925
Other Deposits ..	13,208,313	Gold & Silver Coin	740,048
Seven Day and other			
Bills ..	557,014		
	£38,534,200		£38,534,200

Oct 13, 1864. W. MILLER, Chief Cashier.

Births, Marriages, and Deaths.

BIRTHS.

EDGAR.—Oct. 8, at Hollywood, Clapham-common, the wife of Mr. William Edgar, jun., of a son.
GAMBLE.—Oct. 11, at 11, Park-road, Holloway, Mrs. James Gamble, of a daughter.
ALLEN.—Oct. 16, at 10, St. Mary's-road, Canonbury, the wife of the Rev. Henry Allen, of a son.
DICK.—Oct. 17, at Nithdale Villa, Croydon-common, Surrey, Mrs. James Dick, of a daughter.

MARRIAGES.

HOWITT—BOOTHBY.—Aug. 18, at St. Michael's, Mitcham, South Australia, by the Rev. W. Buckton Andrews, incumbent, Alfred William Howitt, Esq., Omeo, Victoria, eldest son of William Howitt, Esq., West-hill Lodge, Highgate, to Maria Robinson, third daughter of the Hon. Mr. Justice Boothby, one of the Justices of her Majesty's Supreme Court of the province of South Australia.
TANNER—BURDEN.—Oct. 6, at the Congregational Chapel, Ledbury, by the Rev. H. J. Chancellor, of Salisbury, Thomas Henry, second son of Joseph Tanner, Esq., of Frome, Somerset, to Eliza Roberts, eldest daughter of Mr. John Burden, jun., of Ledbury. No cards.
HARVEY—FORSTER.—Oct. 9, at the Independent Chapel, Wymondham, by the Rev. J. Anderson, Mr. Jesse Harvey, to Hannah Forster, both of that town.
HODGETTS—PERRY.—Oct. 11, at Glasgow, by the Rev. Dr. Edie, assisted by the Rev. W. Bruce, Mr. Alfred Hodgetts, of Whitehaven, to Elizabeth, youngest daughter of the late Robert Perry, Esq., M.D., of Glasgow.
UNWIN—WALKER.—Oct. 11, at St. Peter's, Warmworth, near Doncaster, by the Rev. C. E. Thomas, assisted by the Rev. J. K. Bealey, B.A., Stephen Philip Unwin, of Keighley, eldest son of Stephen Unwin, Esq., of Colchester, to Lucy Harriet Haywood, younger daughter of the late Robert Walker, Esq., of "The Elms," Balby, near Doncaster.
ALLEN—BRAIDWOOD.—Oct. 11, at the Scotch Church, Regent-square, by the Rev. Dr. Hamilton, George H. Allen, Esq., Master, R.N., to Fanny, second daughter of the late James Braidwood, Esq., Superintendent of the London Fire Brigade. No cards.
VINCENT—BARNARD.—Oct. 11, at Islington, Benjamin Vincent, Esq., of Offord-road, Barnsbury, to Ellen, eldest daughter of Edward Barnard, Esq., of Highbury-park. No cards.
GWYNNE—JONES.—Oct. 11, at the Congregational Church, Oxtou road, Birkenhead, by the Rev. Charles Goward, Mr. Charles Gwynne, of Brick road, Everton, to Sarah Price, second daughter of Mr. Thomas Jones, Price-street, Birkenhead.
ROGERS—WOOD.—Oct. 12, at Higher Broughton Congregational Church, by the Rev. J. G. Rogers, brother of the bridegroom, E. S. Rogers, Esq., of Manchester, to Alice, youngest daughter of the late W. B. Wood, Esq., Portland House, Lower Broughton.
GITTINS—PERRY.—Oct. 12, at the Congregational Church, Halewood, by the Rev. Thomas Hall, Mr. Edward Gittins, to Miss Estay Perry.

CAMPBELL—SHACKLETON.—Oct. 12, at Queen-street Chapel, Leeds, by the Rev. W. Thomas, John Edward, eldest son of Robert Campbell, Park-square, to Margaret, eldest daughter of Roger Shackleton, Leeds.

JONES—WATERS.—Oct. 13, at the Independent Chapel, Chapetow, by the Rev. T. Rees, Albert Jones, to Ann Waters, both of Shirenewton.

HELLOWELL—RHODES.—Oct. 13, at the New Church, Square-road, Halifax, by the Rev. W. Roberts, Mr. William Hellowell, of Rishworth, to Miss Sarah Ann Rhodes, of Oldham.

BARRON—TANNER.—Oct. 13, at the New Church, Square-road, Halifax, by the Rev. W. Roberts, Mr. Alfred Barron, Skircoat, to Miss Elizabeth Tanner, of Ovenden.

BARNES—CHEETHAM.—Oct. 13, at the Congregational Church, Stalybridge, by the Rev. J. H. Gwyther, B.A., assisted by the Rev. Samuel Martin, of Westminster, James Richardson Barnes, only son of Thomas Barnes, Esq., M.P., of Farnworth, Lancashire, and the Quinta, Denbighshire, to Ellen, youngest daughter of John Cheetham, Esq., of Eastwood, Stalybridge.

DEATHS.

FLIEDNER.—Oct. 4, in his sixty-fourth year, at Kaiserworth, Pastor Theodore Fliedner, the founder of the Protestant Deaconess Institution, which, beginning with a single discharged female prisoner, now consists of schools, hospital, lunatic asylum, Magdalene House, &c., served by a devoted band of upwards of 350 deaconesses and probationers, who spend their time in ministering to the poor and sick. Besides the central institution, there are upwards of thirty independent institutions in various parts of Europe and the world, as Berlin, Smyrna, Jerusalem, Pittsburg, Paris, &c., numbering in the aggregate upwards of 2,000 deaconesses.

CARTER.—Oct. 7, at Ringwood, Jane, the youngest daughter of the late Alexander Carter, Esq.

HOLLOWAY'S OINTMENT.—PAINLESS CURE.—Sores, wounds, ulcers, and other diseases affecting the skin, are amenable to this cooling and healing unguent. It has called forth the loudest praises from persons who had suffered for years from bad legs, abscesses, and chronic ulcers, after every hope of cure had long passed away. None but those who have experienced the soothing effect of this Ointment can form an idea of the comfort it bestows by restraining inflammation and allaying pain. Whenever this Ointment has been once used it has established its own worth, and has again been eagerly sought for as the easiest and safest remedy for all ulcerous complaints. In neuralgia, rheumatism, and gout, the same application, properly used, gives wonderful relief.—[Advertisement.]

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 17.

There was a small show of English wheat this morning, and the trade quiet at about the quotations of last Monday. Foreign wheat realises the same price as last week, but the sale is quiet in retail. Malting barley dull at previous rates. Grinding and feeding descriptions are held for rather more money, but without leading to business. Beans and peas without alteration. The trade for oats has not maintained the firmness noted last week, and arrivals from abroad continue on a very liberal scale. The bulk of the supply, as for some time past, consists principally of Russian descriptions; and these have been sold on rather easier terms to-day. We do not alter our quotations for other sorts.

BREAD.—The prices of wheaten bread in the metropolis are from 6 $\frac{1}{2}$ d to 7d; household ditto, 5d to 6d.

BUTCHERS' MEAT, ISLINGTON, Monday, October 17.

The total imports of foreign stock into London last week amounted to 17,089 head. In the corresponding week in 1863 we received 14,181; in 1861, 8,909; in 1861, 9,501; in 1860, 12,558; 1859, 8,395; 1858, 8,609. There was a large supply of foreign beasts and sheep on sale here to-day. Included in the supply of beasts was a large number of stores, and the general quality of the foreign stock was very middling. The trade was dull on easier terms. The arrivals of beast fresh up from our own grazing district, were somewhat in excess of Monday last; but the general quality of the supply was by no means prime. For good and prime Scotch crosses, &c., there was a steady demand, at full prices; otherwise the beef trade was dull, and the quotations declined 2d. per 8lbs.; the top quotations for beef was 5s. 4d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received 2,900 shorthorns, &c.; from other parts of England, 1,000 of various breeds; from Scotland, 31 Scots and crosses; and from Ireland, 600 oxen and heifers. The show of sheep was on the increase compared with Monday last. Most breeds, however, were received in but middling condition. Good and prime Down's and half-breeds moved off slowly at barely late rates; but for all inferior breeds the trade was dull, at a decline in the quotations of 2d. per 8lbs. The general top figure for mutton was 5s. 6d. per 8lbs. The supply of calves on sale was moderate, and the trade was dull at 4d. beneath last Monday's prices, the top quotation being 5s. per 8lbs. Prime small pigs were firm in price, but for large hogs the trade was dull at barely late rates.

Per 8lbs. to sink the Offal.

Inf. coarse beasts	3 2 to 3 10	Prime Southdown	5 4 to 5 6
Second quality	4 0 4 6	Lambs	4 6 to 5 0
Prime large oxen	4 8 5 0	Lge. coarse calves	4 0 4 6
Prime Scotch, &c.	5 2 5 4	Prime small	4 8 5 0
Coarse inf. sheep	3 8 4 2	Large hogs	3 6 4 0
Second quality	4 4 4 8	Neat sm. porkers	4 4 4 10
Pr. coarse woolled	5 4 5 6		

Suckling calves, 10s to 21s. Quarter-old store pigs, 20s to 26s. each.

NEWGATE AND LEADENHALL, Monday, October 17.

These markets are by no means extensively supplied with meat, either from Scotland or the West of England. For good and prime qualities the trade rules firm, at full currencies; but inferior descriptions move off slowly at about previous rates.

Per 8lbs. by the carcase.

Inferior beef	3 0 to 3 4	Small pork	4 6 to 5 0
Middling ditto	3 6 3 10	Inf. mutton	3 8 4 0
Prime large do.	4 0 4 2	Middling ditto	4 2 4 4
Do. small do.	4 4 4 6	Prime ditto	4 6 4 8
Large pork	3 6 4 4	Veal	3 8 4 8

PRODUCE MARKET, TUESDAY, Oct. 13.

TEA.—Business has been very dull, the trade having been occupied with the samples of the large quantity of China produce to be offered for public sale to-day.

SUGAR.—The market has remained dull, and the few dealings reported have been at about previous rates. In the refined market, however, a firmer tone prevailed, owing to the limited quantity of goods on offer.

COFFEE.—The demand for colonial descriptions has been moderately active at steady prices.

RICE.—Only a moderate amount of business been done without any material change to report in values.

PROVISIONS, Monday, Oct. 17.—The arrivals last week from Ireland were 6,772 firkins butter, and 2,679 bales of bacon; and from foreign ports 17,912 casks of butter, and 973 bales bacon. The Irish butter market ruled firm, and there was a good business transacted last week, and prices were generally 1s. to 2s. higher. Foreign met a good sale. The bacon market was very steady, the supplies being only equal to the demand. The Government Provision Contract

for the supply of the navy was taken last week, 5,900 tierces and 5,800 barrels pork, at about £7 10s. to £7 15s. per tierce, and £4 18s. to £5 1s. per barrel.

FLAX, HEMP, COIR, &c., Saturday, Oct. 15.—We have to report a moderate trade for flax, and prices rule tolerably firm. Hemp is dull, yet no material change has taken place in its value since we last wrote, clean Russian qualities being quoted at 32l. to 34l. per ton. Jute continues dull, and the quotations have further declined. Coir goods are a dull inquiry at about previous rates.

WOOL, Monday, October 17.—Since our last report, the demand for all kinds of home-grown wool has been very limited. The amount of business transacted has been small, and buyers have effected their purchases at fully the late decline in prices. A public sale of English wool was held on Thursday last, and the prices realised were fully 3d., in some instances 4d., per lb. below the highest quotations of the present year.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 17.—These markets continue to be moderately supplied with potatoes, and the quality of the produce is for the best part good. On the whole the trade is steady, at about previous quotations. The arrivals of foreign potatoes are unimportant, the imports into London last week being confined to 164 bags from Dunkirk, 136 from Rotterdam, 4 from Boulogne, 90 tons from Harlingen, and 13 tons from St. Brieux.

SEEDS, Monday, Oct. 17.—In the market for seeds there is no business passing in any description of cloverseed, and values remain unaltered.

OIL, Monday, Oct. 17.—Linseed oil moves off slowly at 34s. 3d. to 34s. 6d. per cwt. on the spot. For all other oils the trade is dull. Foreign refined rape is quoted at 44s. 6d. to 45s., brown 42s., Cochin coconut 33s., and fine palm 30s. to 36s. 6d. per cwt. Turpentine moves off slowly at 63s. per cwt. on the spot. American refined petroleum 2s. 1d. per gallon.

COALS, Monday, October 17.—Market without alteration from last day's rates. 51 fresh arrivals; 3 left; 20 at sea. Braddyll's, 20s. 9d.; Hetton's, 21s. 6d.; Tees, 21s. 3d.; East Hartlepool, 21s. 3d.; Hugh Hall, 20s. 6d.; Kelloe, 20s. 3d.; Bells, 19s. 6d.; Eden Main, 20s. 3d.; Hartley's, 19s. 3d.; Tanfield, 15s.; Lumley, 20s. 3d.; Cwn Yarnant Stone, 24s.

TALLOW, Monday, Oct. 17.—The tallow trade is dull to-day and prices are rather lower. New P.Y.C. is quoted at 41s. 3d. per cwt. on the spot. Town tallow is selling at 41s. 9d. net cash. Rough fat 2s. 2d. per 8lbs.

Advertisements.

ST. LEONARD'S CONGREGATIONAL CHURCH.

This place of worship will be opened on THURSDAY, October 27th, when TWO SERMONS will be preached,—in the Morning by the Rev. SAMUEL MARTIN, of Westminster, in the Evening by the Rev. JOHN STOUTON, of Kensington.

After the Morning Service a DINNER will be provided in the Schoolroom, at Two o'clock precisely.

On the SUNDAY following, the Rev. JAMES GRIFFIN, of Hastings, will preach in the Morning, and the Rev. Dr. VAUGHAN in the Evening.

Subscriptions on behalf of the Building Fund will be gladly received by the Rev. A. Reed, St. Leonard's-on-Sea; and by Joseph Arnold, Esq., treasurer, St. Leonard's-on-Sea.



OSTEO-EIDON.

MESSRS. GABRIEL'S INVENTION.

GABRIEL'S Self-adhesive PATENT Indestructible MINERAL TEETH and FLEXIBLE GUMS, without palates, springs, or wires, and without operation, are indestructible, and warranted for mastication or articulation, at half the usual cost.

MESSRS. GABRIEL,

THE OLD-ESTABLISHED DENTISTS,

27, HARLEY-STREET, CAVENDISH-SQUARE;

31, LUDGATE-HILL (over Benson's, Silver-Smith), LONDON

134, DUKE-STREET, LIVERPOOL; and

65, NEW-STREET, BIRMINGHAM.

AMERICAN MINERAL TEETH, from Four to Seven and Ten to Fifteen Guineas per Set, best in Europe, warranted. Gabriel's Practical "Treatise on the Teeth" gratis.

GABRIEL'S WHITE GUTTA-PERCHA ENAMEL, chemically prepared for personal use, prevents Toothache, and arrests decay,—supercedes all metallic stoppings. Prepared only by Messrs GABRIEL, and sold by all Chemists, at 1s. 6d. per box, with directions for use, or post free Twenty Stamps.

TEETH and PAINLESS DENTISTRY.

Messrs. LEWIN MOSELY and SONS, 30, Berners-street, Oxford-street, and 443, Strand (opposite Charing-cross Railway Station), Established 1820, offer to the Public a medium for supplying Artificial Teeth on a system of PAINLESS DENTISTRY. These Teeth are cheaper, more natural, comfortable and durable than any yet produced. They are self-adhesive, affording support to Loose Teeth, rendering unnecessary either wires or ligatures, require but one visit to fit, and are supplied at prices completely defying competition. Consultation free. Teeth from 5s. Sets, 5, 7, 10, and 15 guineas, warranted. For the efficacy and success of this system, vide "Lancet." No connexion with any one of the same name.

PEACHEY'S PIANOFORTES FOR HIRE.

CARRIAGE FREE.

Option of Purchase, on Convenient Terms, at any Period.

PEACHEY'S

CITY OF LONDON MANUFACTORY, AND EXTENSIVE SHOW-ROOMS,

73 BISHOPSGATE-STREET WITHIN, LONDON, E.C.

Opposite the Marine Society.

An extensive assortment of PIANOFORTES, WARRANTED New and Second-hand. Every Description and Price.

HARMONIUMS FOR SALE OR HIRE.

*. * New Grand Pianofortes for HIRE, for Concerts, Lectures, &c.

PIANOFORTES, with EASY TERMS of PURCHASE.

Honourable mention for good and cheap Pianofortes was given by the Jury at the Great International Exhibition, 1882, to MOORE and MOORE, 104, Bishopsgate-street Within, London, E.C. See the Royal Commissioners' Report. Pianofortes Extraordinary. These Pianos are of rare excellence, with the best improvements, recently applied, which effect a grand, a pure and delightful quality of tone, that stands unrivalled. Prices from Eighteen Guineas.

First-class Pianos for hire, with easy terms of purchase. A very large and choice Stock for Selection; also a variety of Second-hand Pianos at low prices.

The Best Harmoniums for Sale or Hire. Carriage free.

TAYLOR BROTHERS' GENUINE MUSTARD.

Dr. HASSALL, having subjected this mustard to a rigorous microscopical examination and chemical analysis, reports that it contains the three essential properties of good Mustard, viz.:-

PURITY, PUNGENCY, AND DELICATE FLAVOUR.

See that each Package bears their Trade Mark the "Prize Oz," and Dr. Hassall's Report.

Sold by all Grocers, &c., throughout the kingdom.

TAYLOR BROTHERS Brick-lane, & Wentworth-street, London, N.E.

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